



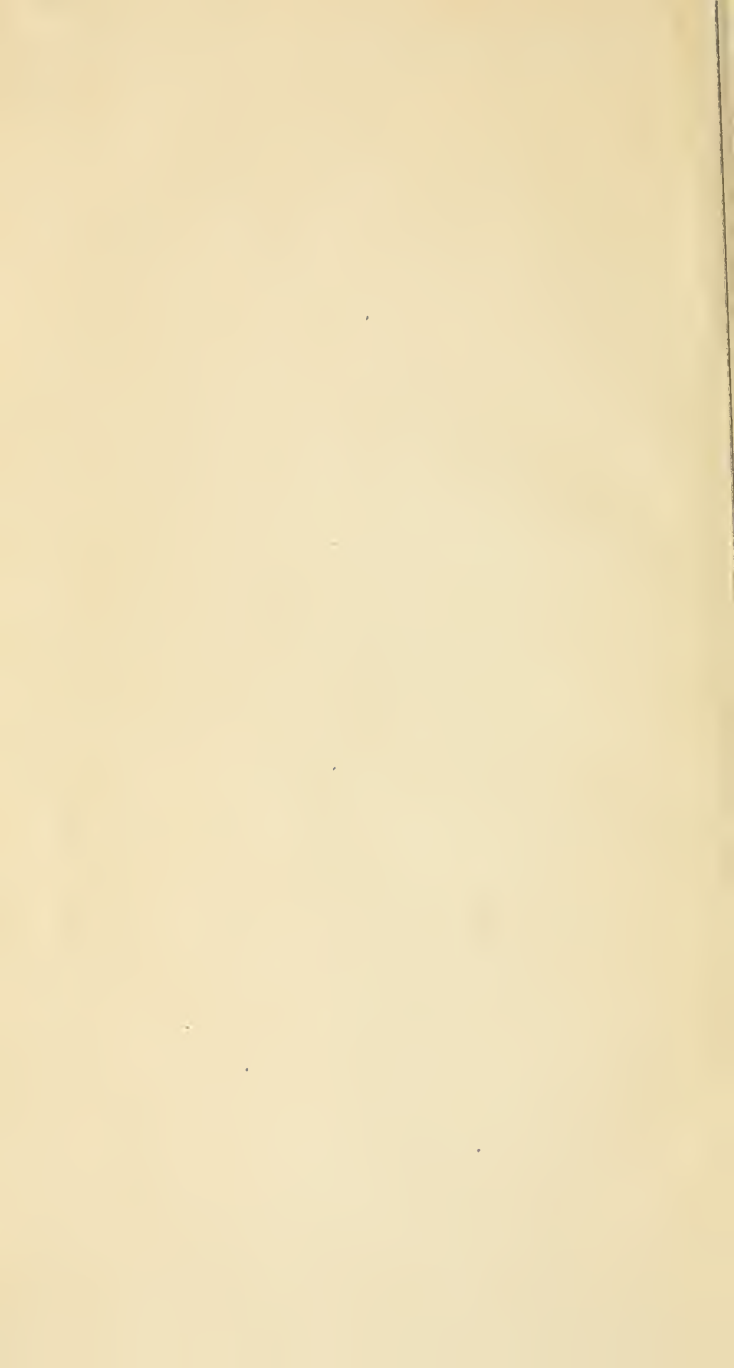
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U P O N

Sir *Isaac Newton's*

B O O K,

INTITLED

The Chronology of ancient Kingdoms amended.

By ARTHUR BEDFORD, *M. A.*

Rector of *Newton St. Loe* in the County of *Somerſet*, and Chaplain to the *Haberdasher's Hospital* at *Hoxton*, near *London*.

LUKE V. 39.

No man alſo having drunk old wine ſtraightway deſireth new; for he ſaith, The old is better.



L O N D O N;

Printed by *Charles Ackers* in *Great-Swan-Alley*, *St. John's-street*; and Sold by *R. Knaplock* at the *Bishop's-Head* in *St. Paul's Church-Yard*; *F. Fayram* at the *South Enterance* of the *Royal-Exchange*; and *J. Hooke* at the *Flower-de-luce* in *Fleet-street*.

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THE Author of this Treatise did sometime since publish Proposals for the Printing a Book intituled, *The Scripture Chronology demonstrated by Astronomical Observations*, of which he craves Leave to add the following Account.

That in the said Book he follows the Method mentioned in Page 146, and 147 of this; so that he never differs from Archbishop *Usher's* Annals above five Years, and thinks, that he can be justified in these Differences by plain Texts of *Scripture*, without Wresting any one from the Sense, which it will most naturally bear. The only Differences remarkable are these,

First, that the Setting up of the golden Calves by *Jeroboam* was in the second Year of the Reign of *Rehoboam*, and not in the first.

And, Secondly, that the 390 Years mentioned by *Ezekiel*, *Chap. iv.* began at the Setting up of those Calves, and ended at the Taking of *Jerusalem* in the eleventh Year of *Zedekiah*, according to Dr. *Lightfoot*, and not at the Captivating of *Samaria*, which was four Years after.

The Foundation of the Calculations depends upon these two Principles, which, it is hoped, will be clearly proved.

First, That the most solemn Acts of Devotion, and other religious Transactions of the Patriarchs, mentioned in the *Old Testament*, were perform'd on that Day which we call *Sunday*; and this was the Day in which G O D appeared to them.

Secondly, That the *Sabbath* was altered to the last Day of the Week, at the
De-

Departure of the *Israelites* out of *Egypt*, but restored again to the first at our SAVIOUR's Resurrection ; so that the Observation of the seventh Day was particular only to the *Jews*, and the Observation of the first was of a constant and perpetual Obligation to all others.

And as the full Moon following the Autumnal Equinox was the Middle of the first Month before the Going out of *Egypt*, and the full Moon after the Vernal Equinox was the Middle of the first Month after that Time ; so it will be evident from *Astronomical Calculations*,

That at the Creation the Sun was created on the Equinox on the fourth Day, or *Thursday*, and the Moon was a great Light, or at her Full ; so that (a) at the Creation of *Adam* on the sixth Day, the Evenings began to be more evident.

That GOD (b) spake to *Noah*, and *Noah* first rested in the Ark from

(a) Gen. i. 14, 16, 19, 27, 31. (b) Gen. vii. 1.
bringing

(vi)

(c) bringing in the living Creatures on a *Sunday*.

That GOD (d) spake to *Noah* to come out of the Ark on a *Sunday* ; and (e) *Noah* offered a Sacrifice on the *Sunday* following.

That GOD (f) spake to *Abraham* on the fourteenth Day of the seventh Month, which was upon a *Sunday*.

That when the *Israelites* went out of *Egypt*, and (g) the Beginning of the Year was altered, the fifteenth Day of the first Month, or (h) the first Day of the unleavened Bread, when (i) the *Israelites* began to travel, was on a *Sunday*, and so Necessity drove away the old *Sabbath* ; and (k) the seventh Day of the same Feast was a *Sabbath*, when they saw the *Egyp-*

(c) Gen. vii. 4, 10, 11. (d) Gen. viii. 14, 15, 16. (e) Gen. viii. 20. (f) Gen. xi. 1, 2, 3. (g) Exod. xii. 2, 6, 40, 41. Gal. iii. 17. (h) Exod. xii. 1, 2. (i) Exod. xii. 16, 18. (j) Num. xxxiii. 3. (k) Exod. xii. 16.

tians dead on the sea Shore ; and after a long March through the Sea, they rested on the next Day, which was on a *Saturday*, and so spent it in the Praises of G O D, which (l) brought in the other *Sabbath*.

That the Dedication of the Temple (m) by King *Solomon*, was on a *Sunday*.

That (n) the Angels sung *Glory to GOD* for the Birth of CHRIST on a *Sunday*.

And that our SAVIOUR was crucified on the fourteenth Day of the first Month, which (o) exactly answered to the *Jewish* Passover.

Accordingly some Sheets were actually printed off ; but the farther Carrying on of that Impression was deferred upon a Report, at the Death of Sir *Isaac Newton*, that a Work of this Nature would soon be published,


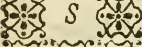
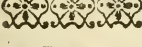
(l) Deut. v. 15. (m) 1 Kings viii. 2. 2 Chron. v. 3, 4. and vii. 8, 9, 10. (n) Luke ii. 13, 14. (o) Exod. xii. 6.

written by so great a Man in his Life Time : So that the Author hereof had great Hopes of farther Discoveries, which might either confirm him in his own Opinion, or cause him to make Alterations therein in some Particulars ; but finding nothing satisfactory in the said Book, he intends, G O D willing, to proceed according to his former Method with all convenient Expedition : In which there will be sufficient Maps for the Explaining of any *Geographical* Account in this Treatise. And the Impression being thus delayed, Subscriptions will be continued until *Michaelmas* next.





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THE HISTORY OF THE
CITY OF BOSTON

FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
BY
JOSEPH NEASE
OF BOSTON
IN TWO VOLUMES
VOL. I.
BOSTON: PRINTED BY
JOSEPH NEASE, AT THE
PRESS OF J. B. ALLEN, 1792.

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Animadversions, &c.



H E learned Sir *Isaac Newton* having been formerly chosen Professor of *Geometry* in the University of *Cambridge*, to its immortal Honour, applied himself with the utmost Diligence and the most admirable Success to such Studies, which might

adorn his Profession ; and accordingly be made such Improvements in all the Parts of *Mathematical Learning*, and particularly in *Natural Philosophy*, *Astronomy* and *Opticks*, which shewed him to be the greatest Man in the World, not only in this Age, but even in any Age, since the World began. These Works he published in his Life Time, which accordingly met with their just Esteem and Applause. He very well knew the Use, which the learned World had made of *Astronomy* (particularly of *Eclipses*, and the Sun's Ingress into the four Cardinal Points of the *Ecliptick* Line, and the *Colures* anciently drawn through them) for the Settling of *Chronology*; and consequently for the Illustrating of all our ancient

History, and therefore was willing to spend some Part of his Time in Improving that admirable Skill, which he had in *Astronomy*, for so noble a Purpose. But this, he (a) tells us, was *written without any Design to publish it*, and given to a particular Friend, on Condition that it should not be communicated to any other. And he further adds, that (b) *when he lived at Cambridge, he used sometimes to refresh himself with History and Chronology, when he was wearied with other Studies*; but he gives not the least Intimation, that he was preparing a Work of this Kind for the Press. He very well knew, that (c) *the Subject, in which he employed his Thoughts for his Diversion only and Amusement, is in its own Nature incapable of that Demonstration, upon which his other Writings are founded*. He well knew, that he differed in his Notions from all the rest of the learned World, in an Art, which many of them had made their professed Studies, and the rest did readily come into their Notions. He knew, that it would engage the World in fresh Controversies of this Nature; and it is probable, that he wrote it at a Time, when he himself did not believe it to be certain, and only intended it to be more professedly examined into at another and a more leisure Time. However, the Communicating of such a Treatise by Sir *Isaac Newton* to his particular Friend was the Occasion, that an Abstract thereof was printed in French at *Paris* with a pretended Confutation of it, under the Title of *Observations*, and put into Sir *Isaac's* Hands Nov. 11. 1725, in which the unknown Author endeavours to confute this Treatise by Advancing a notorious Error of his own. Sir *Isaac Newton*, from an

(a) *Philosophical Transactions for the Months of July and August, 1725. Page 315.* (b) *Page 320.* (c) *The Chronology of ancient Kingdoms amended, by Sir Isaac Newton, Dedication, Page 6.*

Observation of the Position of the Cardinal Points of the *Ecliptick* and the *Colures*, which pass'd through them, supposes the *Argonautick* Expedition to be about 300 Years later than the Time, in which all other Persons have generally placed it; and his Observation is confirmed by *Eudoxus*, as he is quoted by *Hipparchus*, who followed the same Opinion. Accordingly Sir *Isaac Newton* places the *Equinoctial Colure* in the Time of the *Argonautick* Expedition about $7^{\circ}. 36'$ from the first Star of *Aries*. His Opponent mistakes his Meaning. And whereas Sir *Isaac* places the *Colure* in the Middle of the Constellation, he supposes, that he places it in the Middle of the Sign, or fifteen Degrees distant from the first Star of *Aries*, which makes a Difference of $7^{\circ}. 24'$, and according to the Motion of the *Æquinox*, makes a Difference of no less than 532 Years; and from thence he deduces, that Sir *Isaac* should have placed the *Argonautick* Expedition 532 Years earlier, than he did. And therefore upon Supposition, that Sir *Isaac* had placed the Expedition 300 Years too late, his Opponent by a Mistake of his own, supported by no Authority, makes it 232 Years too soon, and so runs from one Extream to another of as fatal a Consequence. Sir *Isaac* easily perceived the Defects of his Opponent, whose Treatise was so far from Convincing him, that he was in the wrong, that it served rather to confirm him, that he was in the right. Accordingly he gave a sufficient Answer to it in some Remarks, which were printed in the *Philosophical Transactions* for the Months of *July* and *August* 1725. Thus it came to be publicly known, that Sir *Isaac Newton* had prepared a System of *Chronology*. Upon this his Friends desired him, that he would publish the same in his Life Time, concluding (as they had good Reason so to do) that it must have been a Work worthy of so great a Man. This he absolute-

ly refused. However, being prevailed upon by the Importunities of others, he fitted and prepared it for the Press, and gave Consent, that it should be published after his Decease, which hath been done accordingly in the Month of *January* 1728. And as Works of this Nature cannot fail of Occasioning divers Speculations and Reflections; so it hath happened in this Case. Most People, who have been acquainted with the superior Parts and Abilities of the Author, conclude, that the Work must be every Way becoming so great a Man. Others, who own him to be as great a Genius, as any Age ever produced in the *Mathematical* and *Philosophical* Studies, in which he was professedly employed; do yet think, that he might be mistaken in *History* and *Chronology*, in which he was accidentally engaged, and usually when he was tired with other Studies. They think, that his absolute Refusal to publish it in his Life Time, and the Desire, which he had, that it should be a Secret, was an Argument that he himself was conscious of it, and therefore unwilling to engage in the Controversies, which he knew would be raised thereby. They think, that as it was his last Work; so it might be begun, when his Judgment and Memory failed him, being probably weaken'd not only by his great Age, but also by his former indefatigable Labours, especially since he was absolutely against the Printing of it, and did not begin to fit it for the Press, until he was above fourscore Years of Age. This makes some, who have an equal Value for the other Writings of this Author with the rest of Mankind, to be the more backward in Assenting to his *Chronological* Notions. And they think it proper to suspend their Judgment herein, at least for some Time, for these two Reasons.

The first is, The vast Difference, in which this Author hath placed several of the most remarkable *Æras*, *Epochas* or Occurrences, from all Authors in the World besides. *Chronology* as it is the Key to History, with which the *sacred Scriptures* do so much abound; so it is a Science, which hath exercised the most learned Men in all Ages, both Historians and Divines, among whom I shall only mention the four famous Prelates of our own Church, Archbishop *Usher*, Bishop, *Floyd*, Bishop *Cumberland* and Bishop *Beveridge*. These, and all others, who have written on this Subject, do agree in the Main; and though they sometimes vary a little among themselves, yet the Difference in the remotest Part of *Chronology* is seldom above an hundred Years, and scarcely ever above two hundred. But the Difference of this *Author* is greatly more than all the rest, as it will plainly appear in the following Particulars.

First, The learned Archbishop *Usher* in (d) his *Annals* makes the Flood of *Ogyges* to be in the Year before CHRIST 1796, and adds, that the Reasons assigned by *Varro*, one of the most learned of the ancient *Romans*, make it almost three hundred Years before that, which (as this (e) learned Author observes) was 1020 Years older than the first *Olympiad*. This eminent Prelate (f) tells us also, that *Acusilaus*, in the Beginning of the *Persian* Monarchy, was of the same Opinion, and placed *Phoroneus* contemporary with *Ogyges*. And he also further adds, that *Julius Africanus* (as he is cited by (g) *Eusebius*) confirms it from *Hellanicus* *Castor*, *Tballius*, *Diodorus Siculus*, and *Alexander Polyhistor*. And yet this learned Author (b) saith, That this Account is above 680 Years older than the Truth.

(d) Page 12. (e) Page 45. (f) *Ibid.* (g) *Lib.* 10.
De Præparatione Evangelicâ. (b) Page 45.

Secondly,

Secondly, The learned Archbishop *Usher* (i) tells us, that *Troy* was taken by the *Greeks* in the Year before CHRIST 1184, and 408 Years before the first *Olympiad*. This is a very remarkable Story, mentioned by all the *Greek* Historians, who wrote of those Times. *Diodorus Siculus* (k) mentions the Year, and *Dionysius Halicarnassensis* mentions the Day, when it was taken; and it was so remarkable an *Epocha*, that the Heathens dated their Time from thence, as we do from the Year of the *Birth* of CHRIST. And yet *this learned Author* (l) places it in the Year before CHRIST 904, and 280 Years later than the other

Thirdly, The learned Archbishop *Usher* places the Building of *Rome* (m) in the Year before CHRIST 748, according to the Account in the *Capitol*, and in this our modern Chronologers did before unanimously agree. The learned *Varro* makes it one Year later, which might be consistent; for it might have been marked out with the Plough, and the Walls might be begun to be built in one Year, and the City in the next. All the *Roman* Historians agree nearly in the Time, and date all their Computation *Ab urbe conditâ*; so that they could not be greatly mistaken. And yet *this learned Author* (n) places the Building of *Rome* in the Year before CHRIST 627, which is 121 Years later than the universal Opinion of so remarkable an Accident.

Fourthly, The learned Bishop *Cumberland* (o) places the Beginning of the Reign of *Salatis*, the

(i) Page 45. (k) See Bishop Beveridge's Chronology, Lib. 2. cap. 13. (l) Page 29. (m) Annales, Page 87. See also Bishop Beveridge as before, and the Roman Antiquities of Godwin, Kennet, or Rosinus concerning the Ludi Seculares, (n) Page 38. (o) Table after Page 40. in his Sanchoniatho.

first King of *Lower Egypt* in the *Year of the World* 1920, and endeavours frequently in his *Origines Gentium Antiquissimæ* to vindicate the Fixing thereof to that Time. *This learned Author* (p) supposes him not to have been King, until *Joshua* had conquered the *Canaanites*, who entered not into *Canaan* until the *Year of the World* 2553; so that here is also a Difference of above 633 Years.

Fifthly, *This learned Author* (q) makes *Pul* the King of *Affyria* to be the same with *Belus*, who by almost all other Authors is reckoned to be *Ham*, *Cush* or *Nimrod*. He saith, that (r) *Pul* might be contemporary with *Semiramis*, and (s) he thinks that *Belus* might be *Nabonassar*, and (t) the Son of *Pul*. *Marshal* in his *Tables*, printed by the Direction of *Bishop Floyd* the late Bishop of *Worcester*, makes *Semiramis* to die in the Year before CHRIST 1965. But according to *this Author* she might well be alive in the Year before CHRIST 765, since *Nabonassar* the Successor of *Pul* began to Reign in (u) the Year 747, or 18 Years after this Date, and so began the famous *Æra* of *Nabonassar*. So that here is also a Difference of about 1200 Years. Besides, *Nimrod* the Grand-son of *Ham* is supposed by most *Chronologers* and (x) *Commentators* to have gone from *Babylon* into *Affyria*, and there to have built *Nineveh* and several other Cities, and to have founded the *Affyrian* Monarchy about 300 Years after the Flood. And therefore from *Belus*, whom others take to have been *Nimrod*, or one of his Predecessors, and the same Person, whom *this Author*, takes to be *Nabonassar*, must be at least the Distance of thirteen hundred Years.

(p) Page 9. (q) Page 277. (r) Page 278. (s) Page 279. (t) Page 280. (u) *Prideaux's Historical Connexion of the Scriptures*, Page 1. *Beverigii Chronologia*, Lib. 2. Cap. 16. (x) *Upon Gen. x. 11, 12.*

Lastly,

Lastly, The learned Dr. *Prideaux* in the Beginning of his *Historical Connexion of the Old and New Testament* (y) makes the Fall of the *Affyrian Monarchy* to have happened in the first Year of the *Æra of Nabonassar*, and in the Reign of *Jotham King of Judah*, *Anno ante CHRISTUM* 747, after it had stood above thirteen hundred Years. Sir *Isaac Newton* (z) makes it to fall *Anno Nabonassaris* 140, *Ante CHRISTUM* 607, when it had not stood above 200 Years, being (as he (a) saith) begun by *Pul* the Father of *Nabonassar*; so that he differs from Dr. *Prideaux* an hundred and forty Years in the Fall of the Empire, and at least 1240 Years in the Rise of it.

Since therefore the Chronological Accounts of so great a Man, as Sir *Isaac Newton* really was, differs *toto cælo* from all the learned Men in the World, and it is as easy to bring both the Poles together, as to reconcile them; the Consequence must be, that either all Mankind, *viz. Chronologers, Historians and Divines* have been grossly mistaken in all these Particulars, or he must be mistaken. For as (b) *Dionysius Halicarnassensis* observes, *It may easily be granted for any Man to be mistaken a few Years in the Computation of Times; but it can never be endured, that any Man should err two, three or more Ages from the Truth.*

But secondly, If this new *Hypothesis* should be admitted, it is justly feared, that it will be attended with lamentable Consequences, and shake the Authority of the holy *Scriptures*; since they differ so widely from each other, that it will be a very

(y) Page 1. (z) Page 292. (a) Page 279. (b) Lib. 7. in initio, Pag. 418. Ὀλίγοις μὲν ἐν ἔτεσι διαμαρτεῖν δοίη τις ἂν ἱστεικοῖς ἀνδράσιν ἀρχαίας καὶ πολυετέας συνταπτομένοις πραγματείας· γενεαῖς δὲ δύσιν ἢ τρεῖς ὅλαις ἀποπλανηθῆναι τῆς ἀληθείας, ἐκ ἂν ἐπιτρέψαι.

difficult Matter to reconcile them. I shall mention some of them in their Order.

First, *This learned Author* affirms, “ (c) that “ the *Canaanites*, who fled from *Joshua*, retired “ in great Numbers into *Egypt*, and there conquered *Thammuz* King of the *Lower Egypt*, and there “ reigned under their Kings *Salatis* and others, until the Days of *Eli* and *Samuel* ”. As (d) our best Chronologers do generally affirm, that *Salatis* reigned in *Lower Egypt*, when *Thoth* the Son of *Mizraim*, and Grand-son of *Ham* was King of *Upper Egypt*; so either they must be all mistaken, or else the History of *Mizraim*, *Ham* and *Noah* must be placed above six hundred Years lower than *Moses* hath placed them, and consequently must destroy all his Authority in this Case; however it destroys all the Arguments, which others have urged from thence to support the *Mosaical* History, and which before were thought to be of a considerable Weight. And that which makes it more unlucky to *this Author* is, that there was never any King of *Lower Egypt* called *Thammuz*, and there was no King in *Lower Egypt*, when the *Canaanitish* Pastors first came thither. They found the Land uninhabited as the more unhealthy Countrey, and more subject to the Overflowings of the *Nile*. And *Thammuz* was one of the Names of the Son of *Ham*, who was called *Mizraim* by the *Hebrews* and *Menes* by the *Greeks*. And the (e) *Israelitish* Women weeping for *Thammuz* mentioned by *Ezekiel* was a Custom, which they borrowed from the *Egyptians*, who, as (f) *Herodotus* saith, composed a Song, which they called in their own Language *Maneros*, whereby they lamented the Death of *Menes* their

(c) Page 9. (d) *Archbishop Usher and Bishop Cumbetland.*
(e) *Ezek. viii. 13, 14.* (f) *Euterpe.*

first King, who was slain by the *Canaanitish* Pastors in the Prime of his Age.

Secondly, *This Author* saith in the same Page, that the upper Parts of Egypt were in the Days of Joshua under many Kings, which reigned at Coptos, Thebes, This, Elephantis and other Places, which by Conquering one another grew by Degrees into one Kingdom, over which *Misphragmuthosis* reigned in the Days of Eli. This is directly contrary to *Moses*, who mentions but one King over Egypt, when the *Israelites* were oppressed, and kept in Slavery by them, tho' they were six hundred thousand Men besides Women and Children. And he mentions but (g) one King or *Pharaoh* over all the Land of Egypt, who (h) made *Joseph* his Deputy over the Land. It is certain, that *Moses* mentions but one King over Lower Egypt, when *Abraham* sojourned there, whom (i) he calls *Pharaoh*, whom Bishop *Cumberland* makes to be *Janias* the fourth from *Salatis*, and to be contemporary with *Toegar Amachus* the sixth King of Upper Egypt. And as Egypt in the Time of *Moses*, and afterward throughout the *Old Testament* is called *Mizraim*, and is a Word of the dual Number; so there is Reason from the Name to conjecture, that these two Kingdoms before the Time of *Moses* were united into one, and divided no more. Of which I shall crave Leave to give this following Account.

When *Moses* (k) mention'd the Posterity of *Shem*, *Ham* and *Japhet*, he tells us, that (l) by these were the nations divided in a regular and orderly Manner, in the earth after the flood, after their generations, every one after his tongue, after their fami-

(g) Gen. xli. 1, 29. (h) Verse 43, 44, 45, 46. (i) Gen. xii. 18, 20. (k) Gen. x. (l) Verse 5, 20, 31, 52.

lies, in their respective countries and in their nations; that is, they called the Countries, which they inhabited, after their own Names, and from hence the learned *Bochart* hath shewn us in his admirable *Phaleg*, how the several Nations were peopled after the Flood, in such a Manner as hath ever since given a general Satisfaction to the learned World. Accordingly it hath been observed, (*m*) that when the Memory of the Names of these Persons were almost worn out before the Time of *Moses*, he frequently gives us, instead of the Names of the Persons, the Names of the People or Family, which descended from them. Thus among the Sons of *Canaan* there is mention made (*n*) of the *Jebusite*, the *Amorite*, the *Girgashite*, the *Hivite*, the *Arkite*, the *Sinite*, the *Arvadite*, the *Zemarite*, and the *Hamathite*, which are generally acknowledged to be the Names of so many People descended from *Canaan*, and that the Land, which they inhabited, was called in by the Name of their Father, and these Tribes particularly by their own Name. And therefore it is probable, that these respective Sons of *Canaan* were called by the Names of *Jebus*, *Amor*, *Girgash*, *Hivah*, *Arak*, *Sin*, *Arvad*, *Zamar*, and *Hamath*. Accordingly, as these Names of *Moses* are not the Names of single Persons, but of their Offspring; so it is thought also by learned Men, that (*o*) *Kittim*, *Dodanim*, and all the Offspring of *Mizraim*, in *Africa*, as (*p*) *Ludim*, *Ananim*, *Lehabim*, *Napthubim*, *Pathrusim*, *Caslubim* and *Cuphtorim* are Names not of single Persons but of People. One Reason for this Opinion is, because the *Hebrew* Words are of the plural Number according to the Nature of that Tongue; and another Reason is, because the

(*m*) *Dr. Wells's Historical Geography of the Old Testament, Vol. I. Page 104.* (*n*) *Gen. x. 15, 16, 17, 18.* (*o*) *Gen. x. 4.* (*p*) *Gen. x. 13, 14.*

singular Number of several of them are found in other Parts of *Scripture*, as *Jebus*, *Sin*, *Hamath*, *Lud*, and *Pathros*. Thus by *Kittim* are supposed to be meant the Descendents of *Keth*, by *Dodanim* the Descendents of *Dodan*, and so of the rest. And this seems to be put beyond Dispute, by what we read (q) expressly of the *Caphtorim*, namely, that *they came forth out of Caphtor*. Thus the true Names of the Sons of *Mizraim* seem to be *Lud*, *Anam*, *Lehab*, *Naphtuab*, *Pathros*, *Casluab*, and *Caphtor*; but for the Reason abovementioned *Moses* gave them the Name of their respective Offspring. It is evident, that the seventy two Interpreters were of this Opinion; for they render *Kittim* and *Dodanim* by Κήτιοι the *Ketians*, and Ῥόδιοι the *Rhodians*, and also to *Ludim*, *Ananim*, and the other Words, they prefix'd the Article τῆς.

Thus it is also observable, that the Word *Mizraim* or *Egypt*, according to the Analogy of the *Hebrew* Tongue, is of the dual Number: And therefore some will have it to signify the two more general Divisions of the Country into *Upper Egypt* sometimes distinguished by the proper Name of *Thebais*, from *Thebes* the capital City thereof; and *Lower Egypt*, or *Egypt* more properly so called. Agreeable to this Hypothesis it is thought, that *Egypt* is (r) sometimes denoted in *Scripture* by the Word *Mazor*, which is the singular Number. But in these Places, the Word is in the *Septuagint*, *Chaldee*, *Syriack* and *Arabick* Translations, as well as ours, taken for an Appellative, and we translate it by calling it *The besieged places*, or *The fortresses*, or *The defence*. Thus the Name seems to imply, that it had been divided into two King-

(q) Deut. ii. 23. (r) 2 Kings xix. 24. Isai. xix. 6. Mic. vii. 12.

doms before the Time of *Moses* ; but as he generally calls it the *Land of Egypt*, so he as plainly intimates, that in his Time it was again united into one, which could be no other Way, than by the Expulsion of the *Canaanitish* Pastors. It must be owned, that (s) the candid and ingenious Author, from whom I have taken this Notion, tells us, that *it seems to be a Consideration of some Weight against Mizraim's being any other than a Singular, that in the Text, where Mizraim is said to beget Ludim, the Verb beget is joyned to Mizraim in the Singular. Whereas had Mizraim been a dual or a plural, the Rules of Syntax would require, that the Verb should be so likewise. And accordingly the Septuagint always join it to a Verb of the singular Number.* But as in all Languages a Noun of Multitude, when singular, may be joined to a Verb plural ; so by Parity of Reason a Noun of the plural Number, when restrained to one particular Person or Thing, may be joined to a Verb singular.

But besides this, *Moses* himself, who was (t) *learned in all the wisdom of the Egyptians*, and consequently well skilled in their History, gives us as many Hints of the *Canaanitish* Pastors not only coming to settle in *Lower Egypt*, but also of their being driven out again before the Time of *Joseph*, as could be expressed in so short an History of the World in general, or of the *Israelites* in particular. When he tells us (u) of all the Posterity of *Canaan*, who were afterward settled in the Land which had been called by that Name, and when he speaks of them by such Names, as signify their being planted distinctly in the Nation, he immediately adds, *And afterward were the families of the Canaanites spread abroad.* The Meaning of which

(s) Dr. Wells's *Historical Geography of the Old Testament*, Vol. I. Page 107. (t) *Acts* vii. 22. (u) *Gen.* x. 15, 16, 17, 18.

is this, After the Sons of *Canaan* had settled themselves in the Country according to their respective Families and Names, some of them out of all these Tribes went down into *Egypt*, where they were mixed promiscuously together, and called themselves by the Name of the *Canaanitish* Pastors. But in the Time of the long Wars between them and the Kings of *Upper Egypt*, several of them returned back at several Times; but not knowing to which Tribe they did belong, or the Tribe not being willing to receive them, they spread themselves abroad into those Parts of the Land, which were not as yet inhabited, and so called themselves by the general Name of *Canaanites*, which Name they had in the Land of *Egypt*. What Time they began to return out of *Egypt*, *Moses* (x) plainly intimates, where he saith, that when *Abraham* first came into the Land of *Canaan*, *the Canaanite was then in the land*. These *Canaanites* at that Time kept themselves in great Bodies, and carried on a Trade with their Neighbours, and for this Reason the Word *Canaan* in *Hebrew* signifies a Merchant: And keeping together did not streighten *Abraham* and *Lot* at that Time. After this *Abraham* and *Lot* go down into *Egypt*; and at their Return (y) *the Canaanite and the Perizzite was then in the land*. The Word *Perizzite* in *Hebrew* signifies such Men, as live in small and open Towns, and were thus distinguished from the *Canaanites*, who dwelt in fortifications, or (as (z) the *Scripture* expresseth it) in *cities great and fenced up to heaven*, and having been used to a pastoral Life in *Egypt*, they carry on the same Way of Living in *Canaan*, dividing themselves into small Bodies, and moving from Place to Place for the

(x) Gen. xii. 6. (y) Gen. xiii. 7. (z) Deut. ix. 1.

Conveniency of Pasturage, they separated themselves from the *Canaanites*, whilst *Abraham* and *Lot* were in *Egypt*, so that at their Return they found, (a) that *the Canaanite and the Perizzite were then in the land*. These with their Cattle had eat up their Pasturage, so that *Abraham* and *Lot* could not subsist together, but they were (b) obliged also to separate into smaller Bodies, as the others had done before them. And therefore, when (c) *Moses* mentions the *Hivite*, the *Girgashite*, the *Amorite*, the *Jebusite*, and the *Hittite* among the Sons of *Canaan*, being the Nations whom the *Israelites* conquered, yet he doth not mention the *Canaanite* and the *Perizzite*, tho' they make up the seven, and were (d) always mark'd out for Destruction. For these were but late Inhabitants, and coming from the *Egyptian Wars*, were the more formidable Enemies: And therefore when *Simeon* and *Levi* had (e) destroy'd the *Shechemites* for the Indignity done to *Dinah* their Sister, *Jacob* seems only to be afraid of the *Canaanites* and the *Perizzites*, lest they should come against him in an hostile Manner, but expresses no Concern for the other Tribes, who had been long before settl'd in the Land of *Canaan*, because they had not been train'd up to War, as these had been.

When *Tethmosis* or *Amosis* had after a long and bloody War (which other *Chronologers* place in the Time of *Isaac*) driven out the Pastors of *Lower Egypt*, it occasioned a Custom among the *Egyptians* to keep the Shepherds at the utmost Distance, and therefore they despised them as mean People, and took Care, that they should never rise to any higher

(a) Gen. xiii. 7. (b) Gen. xiii. 5 to 14. (c) Gen. x. 15, 16, 17. (d) Gen. xv. 20. Exod. iii. 8, 17. and xxiii. 23. and xxxiii. 1. and xxxiv. 11. Deut. vii. 1. and xx. 17. Jos. iii. 10. and xii. 8. and xxiv. 11. (e) Gen. xxxiv. 25, 26, 30.

Employment. And there was good Reason for it, since they had almost overturned their Kingdom, they actually had besieged *Thebes* their capital City, burnt others, threw down their Temples, and in short omitted no Sort of Cruelties. And thus it is said in the Time of *Joseph*, that (f) *every shepherd is an abomination to the Egyptians.*

Beside these, they particularly hated all such as came from the Land of *Canaan* for the same Reason, and in Derision called them *Hebrews* (not from *Heber* the great Grand-son of *Shem*, because the *Ismaelites* and *Edomites* might be called *Hebrews* as well as they, but) from the Word, as it anciently signified a *Runagate*, or one who came from another Country. This Custom was exactly observed in *Joseph's* Family. For when (g) he commanded them to *set on bread, they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews, for that were an abomination to the Egyptians.*

This gives a greater Force to the Discourse between *Joseph* and his Brethren. For when (h) they said, they came *from the land of Canaan to buy food*, he replies, *Ye are spies, to see the nakedness of the land ye are come.* And they answered, *We are true men; thy servants are no spies.* And they told their Father at their Return, (i) *The man spake roughly to us, and took us for spies of the land.* If the Wars between the *Canannitish* Pastors and the *Egyptians* were, where others have placed them, nothing could have been more pertinent, than to tell them, that since they were lately driven out of the Country, they were willing once more to try their Fortunes, and for this End

(f) Gen. xlv. 34. (g) Gen. xliii. 31, 32. (h) Gen. xlii. 9, 11. (i) Gen. xlii. 30, 31.

to view what Strength there was to oppose them, how the Passes were guarded, and which way they could best enter. But if these Wars were, where Sir *Isaac Newton* places them, *Joseph* might have at first charged them with Theft, as he did afterwards, or some other Crimes, which had been more to the Purpose. And this is also as plainly hinted at in the Speech of the King of *Egypt* at another Time, (*k*) *Behold, those People, who formerly came out of the Land of Canaan, are more, and mightier than we. Come on, and let us deal wisely with them, lest they multiply, and it come to pass, that when there falleth out any war, they also join unto our enemies, and fight against us, and so ascend (as it is in Hebrew) out of the lower Country to distress and plague the other Parts of Egypt, as their Predecessors had done.*

Besides, If the Pastors had came into *Egypt* in the Time of *Joshua*, it is very probable, that they would have called some Cities and Towns, or Countries, by the Names of such, as were before in *Canaan*. But we find no such thing. *Thebes* in *Greece* being built by *Cadmus*, was so call'd from *Thebes* in *Egypt*, from whence he came. *Goshen* in *Canaan* had its Name also from *Goshen* in *Egypt*, and *Lydia* in *Europe* from *Lud* in *Africa*. When the *Israelites* came into *Canaan*, they called the Country by the Names of their own Tribes. When the *Reubenites* dwelt on the other Side of *Jordan*, they (*l*) changed the names of the Cities, and gave other names to those Cities, which they repaired. And the Children of *Dan*, when they enlarged their Conquests, (*m*) called the name of the city *Dan*, after the name of *Dan* their father, who was born unto *Israel*; howbeit, the Name of the City was *Laisb* at the first: So that this was the general Custom in those Times. But the

(*k*) Exod. i. 9, 10. (*l*) Num. xxxii. 33. (*m*) Jud. xviii. 29.

Wars being over before *Moses* wrote, if the Pastors at their first Coming had changed the Names, they were rechanged at their Expulsion ; and so *Moses* found the *Lehabim* or *Lubim*, and the *Naph-tubim* and *Caslubim* in *Lower Egypt*, as they were when the Country was first inhabited. However, we are not without some Instances of this Nature at this Time. The Town of *Sin*, where the (n) *Sinite*, the first Descendents from *Canaan*, dwelt, had its Name changed into *Pelusium*. This Town seems to have been taken from the *Sinites* by the *Caslubim* their Neighbours, when the Pastors first came into *Lower Egypt*, because it was a Pass of the utmost Consequence, which they could not be without. When *Salatis* took it from them, he called it *Pelusium* from *Peles*, which in the *Samaritan* and *Æthiopick* Languages, signifies, a *Removing* or *Wandering from one Country to another*, and drove the Inhabitants, whom he called *Philistins*, into *Canaan*. Thus *Moses* tells us, (o) that from the *Caslubim* came the *Philistim*, who (p) inhabited *Beersheba* in the South of *Canaan* not far from *Pelusium*, and were so formidable after their Expulsion, that they had (q) a King over them, call'd *Abimelech*, and *Phichol* was the Captain of his Host in the Days of *Abraham*. To this I shall add (r) a Town in *Canaan* called *Hebron*, which was very remarkable in the Travels of *Abraham* and *Jacob*. *Hebron* lay in the South of *Judah*. The Name signifies a *Consociation*, opposite to the Way of Living in Tents like the *Nomades*, or an *Association* to go upon some remarkable Enterprize. And seems to take it's Name from the Confederacy of the Shepherds in that Place to enter into *Egypt*. This

: (n) Gen. x. 17. (o) Gen. x. 14. (p) Gen. xxi. 31.
 (q) Gen. xxi. 22. to the End. (r) Gen. xiii. 18. and xxiii. 3,
 19. and xxxv. 27. and xxxvii. 14.

Moses observes, (s) *was built seven years before Zoan in Egypt.* *Zoan* is observed by *Dr. Castle* in his *Lexicon* to signify a *Removal* from one Place to another, and seems to intimate, that the *Pastors* having entered into a *League* at *Hebron*, went into *Egypt*, and seven Years after built *Zoan*, which stood about the Entrance of *Egypt* near that *Ostium* of *Nile*, which is called *Taniticum*, taking its Name from *Tanis*, which is the *Greek* Name or Pronunciation of *Zoan*. and most known in the *Septuagint*. *Diodorus Siculus* (t) calls it *Thonis*, and saith, that it was an ancient Market-Town of *Egypt*. And *Bochart* proves it to have been the Metropolis, or royal Seat of the Kings in the *Lower Egypt* in the eldest Times. So that it is most probable, what *Archbishop Usher* tells us, that (u) about the Year of the World 1920, a great Number of those, whom the *Egyptians* call'd *Hyc-si*, or *King's Shepherds*, breaking in from the neighbouring Parts of *Arabia*, took *Memphis*, and possessed all the lower Parts of *Egypt*, which lie near the *Mediterranean Sea*, over which their first King *Salatis* reigned nineteen Years. And about the Year of the World 2180, *Tethmosis*, or *Amosis* drove the *Pastors* out of *Lower Egypt*, as it is (x) more largely proved by *Bishop Cumberland*.

I have been the larger on this Quotation, because it is the ancientest, which *this learned Author* mentions ; it also gives a Light to several obscure Passages in *Scripture* concerning the History of those ancient Times, and will also illustrate the other Debates on this Subject. I shall therefore proceed to (y) the next, where *this learned Author* affirms,

(s) Num. xiii. 22. See *Bishop Cumberland's Origines gentium antiquissimæ*, Page 85. (t) Page 86. (u) Page 6. (x) See *his Sanchoniatho* from Page 387, to Page 415. (y) Page 10.

That *before the Year Ante CHRISTUM 1125*, which was in the Time of *Samson*, and above 1200 Years after the Flood, Greece and all Europe was peopled by wandering Cimmerians and Scythians from the Back side of the Euxine Sea, who lived a rambling wild sort of Life like the Tartars in the North Part of Asia. And Anno 1080, Lycaon the Son of Pelasgus builds Lycosura; Phoroneus the Son of Inachus, Phoronicum, afterwards called Argos; Ægialeus the Brother of Phoroneus, and Son of Inachus, Ægialeum, afterwards called Sicyon; and those were the eldest Towns in Peloponnesus: 'Till then they built only single Houses scattered up and down in the Fields. About the same Time, Cecrops built Cecropia in Attica, afterwards called Athens, and Eleusine the Son of Ogyges built Eleufis. And those Towns gave a Beginning to the Kingdoms of the Arcadians, Argives, Sicyons, Athenians, Eleusinians, &c. All this he places (z) only eleven Years before Saul is made King over Israel. If this is true, it is impossible, that (a) Macedonia could be called the Coast of Chittim, when Balaam prophesied in the Time of Moses; or be famous for Ships, as it seems to be at that Time; or that it could be (b) peopled by Cittim the Son of Javan, and (c) so called after his Name. Nay, if this Account of this learned Author is true, there is at once an End of all, which (d) Moses mentions of the Sons of Japhet, that by them were the isles of the Gentiles, or Europe, and particularly Greece, divided in their lands, every one after his tongue, after their families, and in their nations, in a regular Manner, as the Hebrew Verb implies; and all the Labours of Bochart in his excellent *Phaleg*, which have ever since given an in-

(z) Page 11.

(a) Compare Num. xxiv. 24. with 1 Mac. i. 1.

(b) Gen. x. 4.

(c) Gen. x. 5.

(d) Ibid.

ture Satisfaction to the learned World, and of Dr. Wells in his *Scripture Geography*, and of Mr. Mede, who have all endeavoured to establish the Authority of the sacred *Scriptures* by the Affinity of the Names in those Parts, and by many other Arguments, are overthrown at once. On the other Hand, there are better Grounds to believe, that after the Dispersion from *Babylon*, the Posterity of *Ham* took to the South of *Euphrates*; the Posterity of *Shem* to the North and East of *Tigris*; and the Posterity of *Japhet* to the narrow Countrey between *Tigris* and *Euphrates* according to (e) the first Intention of *Noah* at the Birth of *Peleg*. And that when *Nimrod* had formed the *Assyrian* Monarchy, and dwelt at *Nineveh*, he drove the Children of *Asbur* first, and the Children of *Aram* afterward (who were two of the Sons of *Shem*) over the *Tigris*, and these forced the Sons of *Japhet* westward into *Asia* the less, and so they went soon afterwards into *Greece*, and peopled those *Isles of the gentiles after their families*, as *Moses* mentions.

This learned Author (f) adds, That some of the Edomites, who fled from David, took *Zidon*; and the *Zidonians*, who fled from them, built *Tyre* and *Aradus*, and make *Abibalus* King of *Tyre*. This destroys all the Labours of *Bochart* to prove, that the *Aradii*, who possessed the Island of *Aradus*, were (g) the *Arvadite*, of the Posterity of *Ham*, and so called after their name; to which Bishop *Patrick*, and the best Commentators do intirely agree.

This learned Author, farther adds, that (h) these Edomites carry to all Places their Arts and Sciences; among which were their Navigation, Astronomy and

(e) Gen. x. 25. (f) Page 12. (g) Gen. x. 18. (h) Page 12.

Letters. For in Idumea they had Constellations and Letters before the Days of Job, who mentions them; and there Moses learned to write the Law in a Book. This Assertion supposeth, first, that the *Edmites* were the Inventors of all Arts and Sciences. Now these were the Posterity of *Esau* the Son *Isaac*, who was called *Edom*. And consequently there were no Arts and Sciences before his Time. If this is true, a Train of ill Consequences must follow. For First, we may have too great Cause to question the Longevity of the Patriarchs, which *Moses* mentions, since the Reason thereof is supposed to be for the speedy Invention of Arts and Sciences. Secondly, We may question the Longevity of the World, which *Moses* mentions, since many Arts and Sciences are necessary for the Support of human Life; and it was impossible, that the *Lower Egypt* being annually overflowed by the *Nile*, could have been preserved, and the Right of every Owner secured in the Time of *Abraham*, without a good Skill in *Geometry*. And if there were no Arts and Sciences in the World before the Time of *David*, as this Author intimates, it will be hard to conceive, that *David* lived about thirteen hundred Years after the Flood, as the *Scripture* mentions. Thirdly, It will call in Question all the Account, which *Moses* gives of the Flood, and the Landing of the Ark: For as *Noah* and his three Sons were saved therein, who were well instructed in the Learning of the old World; so we may reasonably suppose, that the Places near where the Ark landed, and consequently *Babylon*, were more eminent for their Learning in those ancient Times. Now it is certain from *Scripture*, that the Ark landed Eastward from *Babylon*, and upon one of the Mountains of *Ararat*, some of which were eastward, some northward, and others towards the northwest. But all this is directly opposite

posite to *Idumea*, which lay south-west from *Babylon*, and in the remotest Part of all *Asia*, even toward the Entrance into *Egypt*. But as it is certain, that the *Idumeans* had Letters long before the Time of *Moses*, as appears from the Book of *Job*; so it is much more probable, that at first they learned them from their Neighbours the *Egyptians*; and therefore when *Moses* upon his Flight from *Egypt*, came into those Parts, that he brought his Skill with him, and did not learn it there. The *Egyptians* might teach the *Ismaelites* and *Midianites* so much Skill in Letters, as was sufficient to (i) carry on the Trade of Merchandise, which they had in *Jacob's* Time; and so the *Edomites* might learn it from their next Neighbours. And thus the Book of *Job* came to be written. But as for other Learning, it is probable, that they had very little. Their Father *Esau* was a profane person, who for one morsel of meat sold his birthright, and was rejected. Before he was born, it was prophesied of him and his Posterity, that they should be a People separated from their Brethren the *Israelites*, that one People should be stronger than the other People, and that they, tho' the elder, should serve the younger. When *Isaac* blessed *Jacob*, he said, (k) GOD shall give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. But of *Esau*, he said, (l) as some translate it, Behold, thy dwelling shall be at a Distance from the fatness of the earth, and from plenty of corn and wine. However, by thy sword thou shalt live, and shalt serve thy brother; and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yolk from off thy neck; which they did (m) in the Days of *Joram* King of *Judah*.

(i) Gen. xxxvii. 25, 28. (k) Gen. xxvii. 28. (l) *Verje*
39, 40. (m) 2 Kings viii. 20, 22. 2 Chron. xxi. 8, &c.

His Countrey (*n*) was a barren Countrey. He began Wars with his Neighbours, he (*o*) destroyed the *Horites*, and took Possession of their Land in (*p*) his Life-time, which occasioned continual Wars between him and his Neighbours. He seems to have been a rough unpolish'd Man, of a revengeful Temper, and to have had little Sense of Religion. And his Posterity seem to be like him; so that they could have but little Leasure or Inclination for the Advancement of Learning; and we may as well expect any Improvement of this Kind fit to be communicated to other Nations among the wild *Americans* at this Day, as among them in ancient Times. Accordingly we read of (*q*) *the wise men of Egypt*, (*r*) *the learning of the Chaldeans*, and (*s*) *the wise men of Babylon*; and there is but little Notice taken of any thing in *Idumea*, except (*t*) what they had *from their fathers*, who lived immediately after the Flood, and communicated it to other Nations, as well as unto them, and especially to such, as were more likely to retain and improve it. When *Moses* was in *Egypt*, he was in *Pharaoh's* Court, in the Time of his Youth, when Learning was taught him; when he was in *Idumea*, he was a Keeper of sheep and of an advanced Age, and hindered from Learning by other Business. And we are particularly told, that *Moses was* (*u*) *learned in all the wisdom of the Egyptians*; but not a Word of any Learning, which he had from the *Idumæans*.

Secondly, This Assertion plainly supposeth, that there were no Letters in *Egypt* in the Time of *Moses*. *Moses* (saith *this Author*) *learned in Idumea to write the Law in a Book*. He *was learned in all the wisdom*

(*n*) Mal. i. 3, 4. (*o*) Deut. ii. 22. (*p*) Gen. xxxiii. 16.
 (*q*) Gen. xli. 8. Exod. vii. 11. 1 Kings iv. 30, 31. (*r*) Dan.
 i. 4. (*s*) Dan. ii. 12. &c. (*t*) Job xv. 18. (*u*) Act.
 vii. 22.

of the Egyptians ; and therefore if Letters had been in Use among them, he must have learned them there. This Assertion shocks the Credibility of all the History of *Egypt* recorded by *Moses* from the Time of *Abraham*, in the Book of *Genesis*, and of his Intimating that it was peopled by the Posterity of *Mizraim* ; and we shall be at a Loss to know, why it was called (u) by the *Psalmist*, *The land of Ham*. And to press it farther, this learned Author saith, that (x) before the Use of Letters, the Names and Actions of Men could scarcely be remembred above eighty or an hundred Years after their Deaths. And his Scruple (y) of Admitting any Chronology of things done in Europe, above eighty Years before *Cadmus* brought Letters hither, and of any thing done in Germany before the Rise of the Roman Empire, may be also raised against all the *Mosaical Chronology*.

But to put this Matter into a clearer Light, we must consider, that either Letters, or the Ways with which Men expressed their thoughts by Marks or different Colours, were very rude and unpolished at first, and grew to Perfection by Degrees ; so that what was looked upon as Letters in one Age, would hardly be esteemed so in another. The first, and the most ancient Method of this Kind, was by *Hieroglyphicks* or Pictures drawn for that Purpose. Thus by a Man's Pressing his Lips with his Finger, we may learn this Sentence, *It is good to keep silence* ; and from a Man with his Mouth open and a Piece of Money near it, we may observe, that *A Bribe will discover Secrets*. Such *Hieroglyphicks* as these there were without Dispute before the Flood, tho' we know not what they were, and were afterward in Use among the ancient *Egyptians*. These might at first be cal-

(u) Psal. lxxviii. 51, and cv. 23, 27. and cvi. 22. (x) Page 7. (y) Ibid.

led Letters, tho' now we can only call them Pictures. The second Way was by Symbols. These were Characters to express Words ; so that there were as many Characters as there were Words, and when perfectly understood, might equally be read in any Language. These are supposed by some to have been in Use before the Flood, and that by the Help of them, (z) the Prophecy of *Enoch* was so preserved, that the Words were quoted by St. *Jude*. This was the most ancient Way of Writing since the Flood, and is still in Use among the *Chinese*, which might be called Letters formerly, tho' now we only call them Characters. The third Way was by Marks to express articulate Sounds, and these were at first very rude and unpolish'd, and difficult to be understood. It is (a) the constant and most ancient Opinion of the *Rabbins*, that the Law was written by *Moses* without Points, without Accents, without Divisions, or Distinction either of Words or Verses. And the learned Dr. *Walton* tells us, that he had in his Custody a Copy of this Sort. The Character, which *Moses* used, is supposed to be the ancient *Samaritan* Character, consisting of two and twenty Letters, all Consonants, without any Capitals, or final Letters, as in *Hebrew*, at the End of Words. This was extremely difficult to be understood for Want of all the Vowels and Distinction of Words. And therefore the *Ethiopians* invented another Character, in which they had (b) seven Orders of Consonants, which were distinguished either according to the Vowel, which immediately followed, or as they were in the End of a Syllable. So that their 26 Consonants formed seven Ways made 182 Letters, and the Adding twenty Characters more to

(z) *Jude*, *Verse* 14, 15. (a) *Waltoni* *Introductio ad lecti-*
onem, linguarum Orientalium, page 28. (b) *Idem*, page 96.

complete them made 202 in all. These, expressing Vowels as well as Consonants, made the *Ethiopians* boast, that they were the Inventors of Letters; and to make their Reading more easy, they distinguished their Words by two Points over each other. This being also difficult to be learned, because of the great Number of Letters, the *Egyptians*, after that, invented another *Alphabet* consisting of 32 Letters, some Vowels, and some Consonants, to which they added capital Letters, and so brought in a plain and easy Way of Writing; and then they boasted, that they were the first Inventors of Letters, reckoning all before, even of their own Writing, as nothing. And *Cadmus* brought twenty four of these Letters into *Greece*, which was found sufficient for that Language. This is evident to any, who will compare the (c) *Coptick*, and the *Grecian Alphabet*. From *Greece* the Letters came to the *Latins*, with some Alterations according to the different Nature of the Languages, and so they spread over *Europe*. And therefore, it is no good Argument for the Rejecting of all *History* and *Chronology* of an hundred Years Date before the Inventing of these modern *Coptick* Letters; because the Knowledge of these Things might have been preserved, either in the *Ethiopick* Way, or the more ancient Way of Writing, or else by *Symbols* or *Hieroglyphicks*, which grew out of Use, and so was lost, when a better Method was introduced.

As for the ancient Way of Writing without Vowels, as it was used by *Moses*, and afterwards by the *Hebrews* and *Samaritans*, and likewise by the *Chaldeans*, *Arabians*, and *Persians*, it seems to be invented by *Thoth* the Son of *Mizraim*, and Grandson of *Ham*, who when he was at *Berytus*, or

(c) *Idem*, page 107.

dered the History of the whole World to be written by the *Cabiri*, and kept in a Library there, according as he had received it by Tradition from *Noah*, or his more immediate Parents, adding to them his own Observations of his own Times. These Records *Santhoniatho* had Recourse to, they being in the Town where he lived, and from thence he wrote the History of the World in the Race of *Cain* on Purpose to confront the History of *Moses*, and establish the Idolatry of his own Times. To which he adds this Conclusion. *These things the Cabiri, the seven Sons of Sydyc, and their eighth Brother Asclepius, first of all set down in Memoirs, as the God Taautus (or Thoth) commanded them.* Hence he is said by many to be the Inventor of Letters, and when he succeeded his Father *Mizraim*, about six hundred Years before the going out of the Children of *Israel* out of *Egypt*, as Bishop *Cumberland* and others have placed it, ordered a Library of the same Nature to be erected at *Thebes*. This made the *Egyptians* so fond of the History of the World, tho' they afterward intermixed it with Fables of their own. This was a great Part of the ancient Learning of the *Egyptians*. In this *Moses* was eminently learned. To these Books he could have Recourse upon all Occasions. And therefore, before he came from thence, and knowing that he should see them no more, he took from them the History from the Creation, whilst the *Holy Ghost* directed him in the Penning thereof, that he could not mistake. This made his History admired in all the World, and especially by the *Egyptian* Kings, so that it was afterward translated into *Greek* by the seventy Interpreters at a great Expence, and kept in the Library at *Alexandria*. Whereas, if the *Egyptians*, and other Nations, had no Knowledge of any thing at above an hundred Years Distance,

for

for Want of Letters ; he could not have been look'd upon as an *Historian*, but a *Romancer*. And therefore, it is much more probable, that he learned his Letters in *Egypt* than in *Idumea*.

But if the *Idumeans* had been ever so famous for Letters ; yet *Moses* could not have learned any Thing there, because, it doth not appear, that he was ever there in his Life. He lived in the Court of *Egypt* (d) until he was forty Years of Age. Then he was (e) a Stranger in the Land of *Midian*, and was employed in feeding (f) the Flock of *Jethro* the Priest of that Country. The *Midianites* descended from (g) *Midian*, the Son of *Abraham* by *Keturah*. The *Edomites* descended from *Esau*, the Son of *Abraham* by *Isaac*. The Country was (h) barren, and yet (i) they abounded with Cattle ; so that it is very probable, that they would not let a Stranger eat up their Pasture. After the Coming of the *Israelites* out of *Egypt*, they were never suffered (k) to pass thro' the Country, and GOD would not suffer them to give the *Edomites* any Disturbance. The greatest apparent Reason for this Assertion is, because (l) *Moses* brought the Flock to *Horeb*, where GOD appeared to him in the Bush. But this signifies nothing. The Mountain of *Horeb*, like *Parnassus* in *Greece*, had two Tops, one was called *Horeb*, and the other *Sinai*, and here (m) GOD gave the *Israelites* the Law. But this was not in *Idumea*, but (n) in the Wilderness of *Paran*. And it is said of *Moses*, (o) that he led his Flock, not thro' the Country of

(d) Act. vii. 23, &c. (e) Act. vii. 29, 30. (f) Exod. ii. 15, to iii. 2. (g) Gen. xxv. 1, 2. Gen. xxxvi. 1, 8, 19. (h) Mal. i. 4. 2 Kings iii. 8. (i) Gen. xxxvi. 6, 7, 8. (k) Num. xx. 14, to 23. Deut. ii. 1 to 9. (l) Exod. iii. 1, 2. (m) Exod. xix. 10, to the End, and Chap. xx. Deut. iv. 10, to 16. and Chap. v. throughout. (n) Num. x. 12. Deut. xxxiii. 2. Hab. iii. 3. (o) Exod. iii. 1.

Edom, but to the backside of the Desert, that is, the Desert of *Idumea*, when he came to the Mountain of GOD, even to *Horeb*. And certainly a Wilderness is not a proper Place in which he might learn Letters, unless it was from the wild Beasts, and it is probable, that he would not stay there long enough for such a Purpose. If it is farther objected, that the Country of *Edom* reached as far as *Eziongebor*, which is said (n) to be *on the shore of the Red sea in the land of Edom*, and therefore *Moses* could not go from *Egypt* to *Midian* without taking *Idumea* in his Way. To this it may be answered, that tho' *Eziongeber* belonged to the *Idumæans* in the Days of *Solomon*; yet it was but a late Conquest made by that warlike People, and was otherwise in the Time of *Moses*. This is evident, because when (o) *Moses* was at *Kadesh* near to Mount *Hor* he sent for Leave to pass through *Idumea*, which being refused they turned away from that Countrey, and journeyed by the way of the Red sea to compass the Land of *Edom*; so that they came to *Eziongeber* before they came to *Idumea*, and being repulsed, they went back again near to the same Place, and passed near the *Midianites* and even to the Banks of *Jordan* without going through any Part of that Country, as it is evident to any one, who will look on any Maps made for this Purpose. But there is another Account, which can be given, how *Moses* came to Mount *Sinai*, without passing thro' *Idumea*. *Jethro* was a *Cushite*, of the Posterity of *Cush*, the Son of *Ham*. *Moses* (p) married his Daughter *Zipporah*, of whom he had two Sons, and the *Israelites* reproached him for it, because he had married (q) a Woman

(n) 1 Kings ix. 26. 2 Chron. viii. 17. (o) Num. xx. 19, to 22. Num. xxi. 4, 5. Deut. ii. 8. Num. xxxiii. 35, 36, 37, 38. (p) Gen. x. 6. 1 Chron. i. 8. (q) Exod. ii. 21, 22. Acts vii. 29.

who was a *Cushite*, as it is in the *Hebrew*. When *Cush* was streightned for want of Room, he and some of his Posterity remove from the Country of *Cush*, and settle in *Chaduca* or *Chusca* near *Babylon*, and after that, they seize upon *Chuzestan* of the Province of *Cush* in *Persia*, (r) where *Erech* and *Accad* were afterward built; and this was very probably before (s) his Son *Nimrod* began the *Affyrian* Monarchy. *Cush* travelling thro' *Midian* in his Way to *Babylon*, some of his Company might stay behind, and these might be the Ancestors of *Jethro*, who was the Priest of *Midian*. Thus as the Worship of the true GOD was kept up in the Country of *Canaan* or *Ham* by *Melchizedek*, who was either *Shem*, or one of his Posterity; so the Worship of false Gods was introduced among the *Midianites*, the Sons of *Shem*, by some of the Posterity of *Ham*. *Moses* (u) keeping the Flock of *Jethro* his Father-in-Law, and dwelling in Tents for this Purpose, might be willing to visit his Wife's Relations, and moved thereto by the special Providence of GOD for greater Ends, might come into the Land of *Cush*, and from thence to Mount *Horeb*. The Country of *Cush* lies on the Borders of the Wilderness of *Idumea*, and it is certain, that *Moses* (x) led his flock to the backside of the desert (probably this) until he come to *Horeb* the mount of GOD; and therefore it is hard to conceive, how he could learn to write in *Idumea*, since it is probable, that he had never lived there in any Time of his Life.

Thirdly, This Assertion supposeth, that the *Idumeans* were the first Inventors of *Astronomy*. For he saith, that they carried their Arts and Sciences, particularly *Astronomy*, to all Places. And they had

(r) Num. xii. 1.

(s) Gen. x. 10.

(t) Gen. x. 8, &c.

(u) Exod. iii. 1.

(x) Ibid. and 2 Kings iii. 8, 9.

Constellations before the Days of Job, who mentions them. If Astronomy was so late in all Nations, Idumea excepted, as the Time of David, which this learned Author supposeth, it will be a sad Argument against the Antiquity of the World, which Moses mentions. Whereas, there is good Reason to believe, that it was much more ancient in Babylon, and in Egypt, and that the Idumeans learned it from thence. As for Babylon, (y) Porphyry informs us, that when Alexander the Great took Babylon, they found there a Record of Astronomical Observations for 1903 Years, which was afterwards sent into Greece by Callisthenes, at the Request of Aristotle their Great Philosopher, who was Alexander's Tutor. This is the more probable, because it brings it up to the Time, in which, according to the Scriptures, the Tower of Babylon was built, and is an Argument usually brought to confirm the sacred Chronology. And it must be owned, that the Plainness of the Country, and the Height of the Tower must be great Advantages for this Purpose, which could hardly be neglected by a People so addicted to the Worship of the Sun, Moon and Stars, which would naturally lead them to be curious in Making their Observations. Nimrod the Grand-son of Ham was (z) a mighty Hunter before the LORD. He drew together to him a great Company of robust young Men to attend him in this Sport, and so they afterward joyned with him in greater Designs, which he had in View, and made him Master of the neighbouring Country. And as (a) Bishop Patrick observes, The Memory of this his Hunting was preserved by the

(y) Simplicius de Cælo, lib. 2. (z) Gen. x. 8, 9. (a) Patrick in locum. To which he adds, This Mr. Selden observes in his *Titles of Honour*, Part 1. Chap. 1. where he further also adds, that he is to this Day called by the *Arabians, Algebar, the mighty Man, or the Giant*, from the Hebrew Word *Gibbor* in the Text.

Affyrians who made Nimrod the same with Orion, and joyned the Dog and Hare (the first Creature perhaps that was hunted) with this Constellation.

Neither have we less Reason to think, that the *Egyptians* were earlier than the *Idumeans* in their Skill of *Astronomy*. They deified their Kings and others, who acted bravely in the Defence of their Country, and consecrated them into the *Planets*, *Orion* and other Constellations. When they were oppressed by the *Pastors*, who came from *Canaan*, and settled in *Lower Egypt*, both which Countries lay north of the *Upper*, they represented these *Pastors* and *Canaanites* by *Typho*, or *The greater and the lesser Bear*. And when *Hercules Assis*, the last of the *Phœnician Pastors*, was forced to retreat with his Forces into the Land of *Canaan*, the *Egyptians* represented him as riding upon an *Ass* to *Jerusalem*, and to make *Arcturus* or the *Bear Keeper* to be a Fool. The *Canaanites* and *Idumeans*, who might both be concerned in the *Egyptian Wars*, return the Complement, and call the Constellation *Orion*, which the *Egyptians* worshipped, *Chefil*, or the Fool, as it is in (b) *Job*, and (c) *Amos*. Thus the Antipathy of these Nations reached to the Heavens; the *Egyptians* begun the Affront, and the others copied from them; and all seem to intimate, that the Expulsion of the *Pastors* by *Tethmosis* was before the Time of *Job*, as Archbishop *Usher* and others have plac'd it.

Lastly, This Assertion supposeth, that the *Idumeans* were the first Inventors of *Navigation*, which Art they carried into all Places. And this is as improbable as the rest. The first Pattern of a Ship for the new World to imitate, was certainly the Ark, which landed on an Hill, and being of a

(b) *Job ix. 9. and xxxviii 31.* (c) *Amos v. 8.*

great Bulk, must be taken Notice of by all, and imitated by those, who came first to the Sea Shore. At the Dispersion from *Babylon*, they followed the Course of the Rivers in the first Peopling of the World, that they might have Plenty of Water, get into Boats, to avoid wild Beasts, and retreat to the People whom they left behind, if Occasion should require ; and also because the Ground is generally more fruitful than at a Distance from them. *Babylon* was built near several Rivers, and when *Nimrod* founded the *Affyrian* Monarchy, the Cities of *Erech*, *Accad*, *Calneh*, *Nineveh*, and some others, which he built, were built by Rivers ; so that the River *Euphrates* would naturally lead the Posterity of *Ham* toward the north Part of the *Mediterranean* Sea, before *Idumea* could be thought of. *Ham* is supposed by many to have had his chief Residence at *Berytus*, which *Sanchroniatho* tells us, (d) he gave to the *Cabiri* or *Dioscuroi*, and to Husbandmen and Fishermen ; and (e) the Descendants of the *Dioscuroi* having built some tumultuary and other stronger Ships, went to Sea, and being over against Mount *Cassius* they were cast away, and there they consecrate a Temple in Memory of their Escape, which was of so great an Antiquity, that it is reported by some who afterward saw it, that they found no Idol in it.

Besides, *Sidon* was the (f) first born of *Canaan*, and he is reported to have built the City of *Sidon* in *Phœnicia*, and that the Inhabitants of that Country were called *Sidonians* from him. This Town was inhabited long before the Father of the *Idumeans* was born. These Inhabitants must have a Notion of the Ark ; they lay open to the Sea, and lay near to the Forest of *Lebanon*,

(d) Cumberland's *Sanchroniatho*, Page 38. (e) *Ibid.* Pag 31.
(f) Gen. x. 15.

from whence they might be supplied with Timber for such a Purpose ; and there is no Doubt, but they had been long employed this Way, which made *Solomon* in (g) his Letter to *Hiram*, say, *Thou knowest, that there is not among us any, that have skill to hew timber like the Sidonians*. It is the general Opinion, that the *Sidonians* fled in great Numbers to *Carthage*, when *Joshua* entered the Land of *Canaan*, and built that City ; and the Likeness (I might say Identity) of the *Carthaginian* Language, which we have in *Plautus* his *Pænulus*, with the old *Phœnician* Language, is an Argument used by many learned Men to favour this Opinion: *Procopius* (h) tells us, that when the Inhabitants of *Phœnicia* and *Palæstina* were conquered and put to Flight by *Joshua*, they were scattered over all *Africa*, and they built a Castle in the City of *Numidia*, which in his Time was called *Tigisis* (*Tingis* or *Tangier*) where there were two Pillars of white Stone erected near a great Fountain, with this Inscription in the *Phœnician* Character and Language. *We are they, who fled from Joshua the Robber, the Son of Nun*. *Bochart* gives many Reasons (i) to confirm this Account, and adds, That there is no Cause to doubt of it. Besides, If *Navigation* was of so late a Date, as this learned Author supposeth, it is strange, that *Jacob* should prophesy so long before, that (k) *Zebulun* shall be for an haven of ships ; that *Balaam* should prophesy, that (l) ships shall come from the coasts of *Chittim* or (m) *Macedonia* ; or that (n) *Moses* should threaten the *Israelites*, that if they were disobedient, The LORD should bring them into *Egypt* again with ships. And we may well ask the Question, which

(g) 1 Kings v. 6. (h) *Lib. Vandalicorum* 2. (i) *Bocharti Canaan, lib. 1. cap. 24. page 476.* (k) *Gen. xlix. 13.*
 (l) *Num. xxiv. 24.* (m) 1 *Mac. i. 1.* (n) *Deu. xxviii. 68.*

Deborah did two hundred Years before the Death of *David*, (o) *Why did Dan remain in ships?* And if the *Idumeans* had so great a Skill in Navigation in the Reign of *David*, it is strange, that (p) his Son *Solomon*, who was so wise a King, when he made a navy of ships in *Eziongeber*, which is beside *Eloth*, on the shore of the red sea, in the land of *Edom*, should procure from (q) *Hiram* King of *Tyre* and *Sidon*, such shipmen, who had knowledge of the sea, to go with his servants, when he might more easily have had them from *Idumea*, and who must in such a Case be much better acquainted with the *Red sea*, than they, who lived so far North in the *Mediterranean*, and could not come thither except by Land. It is the Observation of (r) a late ingenious Author, who was well skill'd in the *History* and *Geography* of those ancient Times, that the Descendents of *Tarshish* were the most expert Seamen, and consequently the chief Merchants in the early Ages of the World. Hence (saith he) the whole *Mediterranean* Sea seems to have been at Length comprehended under the Name of *the Sea of Tarshish*; tho' it is probable, that at first, the Name might only belong to the Sea lying near to the original Settlement of *Tarshish*, that is, near to *Cilicia*. And because the Descendents of *Tarshish* were wont to make longer Voyages, and to adventure further into the open Sea, than others did in those Days; it is not unlikely, but they had Ships built for this Purpose, of a different Make, both as to the Size and Shape, from the Vessels which were commonly us'd by others. And hence it is probable, that all Vessels built for longer Voyages and greater Burdens, came to be call'd *Ships of Tarshish*; because they were

(o) *Judg.* v. 17. (p) *1 Kings* ix. 26, 27. (q) *1 Kings* x. 22. (r) *Wells's Historical Geography*, Vol. 1. Page 145.

built like the Ships of *Tarshish* properly so call'd. This seems to be a very natural and easy Way to account for *Solomon's* Navy being call'd (s) *A navy of Tarshish*; and also for the Ships, which were built by *Jehoshaphat's* Order, being call'd (t) *Ships of Tarshish*. For it is evident from *Scripture*, that these Ships could not be called *Ships of Tarshish*, as being built at *Tarshish*, or trading either to *Tarshish* originally so called, or to any Colony of it call'd by that Name, nor from their Sailing on the *Sea of Tarshish* or the *Mediterranean* Sea. For the *Scripture* saith, that (u) the Ships of *Solomon* were designed to go to *Ophir* for gold, which all allow to be a Place in the *East-Indies*, either the Island of *Ceylon*, or *Sumatra*, or (which is more probable) the Peninsula on the south east of the Gulf of *Bengal*, which was called by the Ancients, both *Greek* and *Latin*, *The golden Chersonesus*, and now *Malaye*. And the Ships of *Jehoshaphat* (x) were broken at *Eziongeber*, which was a Place upon the *Red sea*, where the *Israelites* (y) once encamped in their Journeys between *Egypt* and *Canaan*. These Ships must therefore be built on this Shore, because they could not come thither out of the *Mediterranean*, unless they came first out at the Streights of *Gibraltar*, and passed round all *Africa* by the *Cape of Good Hope*, which was impossible in those early Times. Besides, the Commodities, which the Fleet of *Solomon* brought Home, will expressly shew us, whither they went; which were (z) *Gold*, and (a) *Ivory*, and (b) *precious Stones*. As for the *Gold of Ophir*, we find it mentioned in (c) several Places of *Scripture* as the best and finest.

(s) 1 Kings x. 22. (t) 1 Kings xxii. 48. (u) 1 Kings ix. 28. and x. 11. and 2 Kings xxii. 48. (x) *Ibid.* (y) Num. xxxiii. 35, 36. and Deut. ii. 8. (z) 1 Kings x. 11, 14. (a) 1 Kings x. 22. (b) 1 Kings x. 11. (c) 1 Chron. xxix. 4. Job xxii. 24. and xxviii. 16. Psal. xlv. 9. and Isai. xlii. 12. Beside

Beside this, the (d) *land of Havilah*, which is *encompassed* by the *River Pison*, that emptieth it self into the *Persian Gulph*, is mentioned by *Moses*, as a Land, (e) *where there is gold, and the gold of that land is good*. And this Country lying in the east Part of *Arabia*, is most probably the Country, (f) from whence *Solomon* fetch'd it. Many (g) *Heathen Historians* and others speak of this, tho' we need not to insist on them, since our *East-India Merchants* at this Time fetch Gold Dust from thence. And (b) *Sheba* and *Raamah*, which lay in those Parts, *occupied the fairs of Tyre with precious stones and gold*, whilst among all the Merchants mentioned in that Chapter, which traded with *Tyre*, there is not a Word of *Idumea*, tho' many of them were at a much greater Distance. Another Commodity which *Solomon* traded in, was *precious stones*. It is remarkable, that in the (i) *land of Havilah*, there was not only *Bdellium*, but also the *onyx stone*. Several (k) *Authors of Note* speak of those Countries, as abounding with the most and best Pearls, and that at *Babaren* and *Catipha*, two Places in the *Persian Gulph*, there is great Fishing for them. Among all the precious Stones, there is (l) one, which is call'd in *Hebrew Tarshish*, which we translate a *beryl*, and it may not be improbable, that it was so call'd, because they were brought in great Quantities, or they were the richest Commodity, which was imported into those Parts. Now this was one of the precious

(d) Gen. ii. 11. (e) Gen. ii. 11, 12. (f) Psal. lxxii. 15. in the reading *Psalms*. (g) Diodorus Siculus, lib. 2 and 3. (h) Ezek. xxvii. 22. (i) Gen. ii. 12. (k) Near-chus, and Isidorus Charax apud Athenæum, lib. 3. Plin. nat. hist. lib. 6. cap. 38. & lib. 9. cap. 35. Ælian de animalibus lib. 10. cap. 13. & lib. 15. cap. 8. Origen. in Matth. xiii. 35. Benjamin's Itinerarium Teineira, Balby, Linscot. Vincent le Blanck, Tavernier and Thevenot. (l) Cant. v. 14. Ezek. i. 16. and ix. 10. and xxviii. 13. Dan. x. 6.

Stones, which were set in the (m) high Priest's *Ephod*, and therefore was well known in the Time of *Moses*. This they probably brought with them out of *Egypt*, and might have it (n) by Borrowing of the *Egyptians jewels of silver, and jewels of gold, and such other things, as they required at their Departure thence*. This is an Argument, that the *Egyptians* traded into those Parts even at that Time, with Ships call'd *The Ships of Tarshish*; but we find not the least Hint of it in *Idumea*. If it is objected, that *Moses* might have this Jewel from thence, when he kept his Father-in-Law's Flock there; it may be answer'd, that the (o) Offerings, for the Use of the Tabernacle, and all its Utensils, were wholly taken from the Congregation; but we read not of any Thing, which *Moses* offered on that Occasion. Another Commodity, which *Solomon* brought from those Parts, was *Ivory*. This he could not have either from *Tarshish* in *Cilicia*, nor from the *Tyrseni* in *Italy*, nor from *Tartessus* or *Tarshish* in *Spain*, nor from any other Colony of *Tarshish* in the *Mediterranean Sea*; because, as these Countries do not now, so we do not read, that they ever did abound with Elephants. But on the other Hand, the *East-Indies* have always been, and still are famous for them. There were two Elephants, which came out of the Ark, (p) on the east-Side of *Babylon*. These are too large to be transported by Boats, and are not willing to go into Rivers, or upon high Mountains; so that we find, they did not go over the Mountains of *Ararat*, or cross any Part of the *Tygris* or *Euphrates*, or even *Gorgus* or *Caprus*, or any River, which runs into the *Tigris*, but confin'd themselves to *Persia* and those

(m) Exod. xxviii. 20. and xxx. 13. (n) Exod. xi. 2, 3. and xii. 35, 36. (o) Exod. xxxv. 4, to 10. (p) Gen. xi. 2.

eastern Parts: And as they direct us to the Place, where the Ark landed; so they direct us also to the Parts, whither *Solomon* traded. So that upon the whole it appears, that the Navy of *Solomon* and the Ships of *Jehoshaphat* were called *Ships of Tarshish*, because they were made after the Fashion of those Ships, which the Merchants of *Tarshish* used, when they undertook longer Voyages, and put out in them into the more open Sea. And this is the Reason, that (q) the *Septuagint* do sometimes call the *Ships of Tarshish* by the *Ships of the Sea*, in Opposition to smaller Vessels used by Coasters, or in shorter Voyages. So that it doth not appear, that the *Idumeans* had any Skill in Navigation at that Time, much less that any other Nations learn'd it from, or took Pattern by them.

Besides, I shall add, that the ancient Peopling of *Greece* is a farther Argument, that Navigation was well understood in those Parts, in the much more early Ages of the World. *Moses* (r) tells us the Names of the principal Sons of *Japhet*, and some of their Grandsons, and adds, that *by these were the isles of the gentiles divided in their lands, every one after his tongue, in their families, and in their nations*; so that they were regularly dispersed, and the Countries, which they inhabited, were anciently called by their Names. By the *Isles of the Gentiles* (s) is meant such Countries, to which the *Jews* and *Egyptians* could only go to by Sea, as all *Europe* and particularly *Greece*. These after the Dispersion from *Babylon* seated themselves between the *Tygris* and *Euphrates*, whilst the Children of *Shem* possessed the Country eastward from *Babylon*, and northward

(q) *Psal.* xlvi. 7. and *Isai.* ii. 16.

(r) *Gen.* x. 2, 3, 4, 5.

(s) *Mede's Discourse on Gen.* x. 5. Page 272. *Wells's Historical Geography*, Book 1. Page 112.

from the *Tigris*. And the Children of *Ham* possessed all the Country, which lay southward of the great River *Euphrates*. When *Nimrod* attempted to be the first Monarch, and had overran Part of *Persia* and the adjacent Countries, he went into *Assyria* and built *Nineveh*, and having driven the Children of *Ashur* first, and the Children of *Aram* afterward, who were both the Sons of *Shem*, over the *Tigris*, they force the Posterity of *Japhet* to remove farther Westward, and so they come into *Asia* the less. Accordingly *Gomer* takes Possession of the northern Part of *Asia* the less, near the *Euxine* Sea. *Josephus* tell us, (t) that the *Galatians*, who lived in this Tract, were called *Gomerites*. *Herodotus* saith, (u) that the People were called *Cimmerii*: And *Pliny* (x) speaks of a Town there called *Cimmeris*; all which were derived from the Word *Gomer*. And as *Gomer* in the Oriental Languages signifies a *Coal*; so the *Greeks*, thinking it to be a Name, which signified some Quality in the Country, called it *Φρυγία* the *torrid* or *burnt Country*, from the Greek Word *φρύγω* to *roast*, and a Part of this Country was especially called by them *Φρυγία καυμένη* or *burnt Phrygia*.

The first Son of *Gomer* mentioned by *Moses*, is *Ashkenaz*, who was seated in the western Part of *Gomer*, or the northwest Part of *Lesser Asia*, where there was a Bay formerly called The *Ascanian Bay*, and a River and a Lake of the same Name. And in the lesser *Phrygia* or *Troas*, there was a City and a Province adjoining, anciently known by the Name of *Ascania*; and there were Isles lying on the Coast called *The Ascanian Isles*. And it is probable, that in Honour of this *Ashkenaz*, the Kings and Great

(t) *Jewish Ant.* Book 1. Chap. 7. (u) *Lib.* 4. (x) *Lib.* 5. cap. 3.

Men of those Parts took the Name of *Ascanius*. And it is supposed, that the *Euxine* Sea, was in the early Ages of the World, which we are speaking of, called *The Sea of Ashkenaz* from the Settlement of this Family near the Entrance into it. And hence it came to be named by the *Greeks* Πόντος ἄξενος or *Pontus Axenus*. Which Name signifying *unhospitable*, when the *Greeks* look'd upon the Inhabitants of the Coasts as civilized, they changed it into Πόντος εὐξενος *Pontus Euxinus*, or the *hospitable* Sea; which Name it hath retained ever since.

Next to *Ashkenaz* on the West *Riphat* was placed, on the South of the *Euxine* Sea. This is confirmed by the Testimony of *Josephus*, who expressly saith, that the *Paphlagonians*, a People inhabiting some Portion of this Tract, were originally called *Riphatæans* from *Riphat*. And to omit all others, in *Apollonius's* Account of the *Argonautick* Expedition, there is mention made of a River call'd *Rhebæus*, which rising in this Tract, empties itself into the *Euxine* Sea; and the River *Parthenius* is supposed to have been anciently called *Ripathenius*, before it was altered by the *Greeks*.

The last Son of *Gomer* mentioned by *Moses*, is *Togarmah*, who was also seated eastward of his Brother *Riphat* on the *Euxine* Sea. Here *Strabo* tells us, that the *Trocmi* dwelt in the Confines of *Pontus* and *Cappadocia*, and several Towns lying in that Country on the East of the River *Halys*, are assigned to them by *Ptolomy*. They are called *Trogmi* by *Cicero*, and *Trocmeni* by *Stephanus*, and *Trocmades* or *Trogmades* in the Council of *Chalcedon*, over whom *Cyrenius* was Bishop at that Time. Thus they were placed directly northward from the Land of *Canaan*, and this is the Situation allotted to them

them by (y) *Ezekiel*, who mentions *Gomer* and all his bands ; and joined them with the house of *Togarmah* of the north quarters, and all his bands. And (z) he speaks of the house of *Togarmah*, who traded in the fairs of *Tyre*, with horses and horsemen, and mules, which were the Commodities of that Country, and which lay in such a Manner, that they could conveniently come by Land for that Purpose.

When the Posterity of *Gomer* began to be straightned for Want of Room, many of them went round the *Euxine* Sea, and settled on the north side of it. And as the *Canaanites*, who came out of *Egypt*, being mix'd together, call'd themselves by the general Name of *Canaanites* ; so these Sons of *Gomer* being call'd *Cimmerii* from the Name of their Father, called themselves still by the same Name, and in process of Time passed into the northern Parts of *Greece* over the Straights, between the *Euxine* and the *Mæotick* Lake, called from them *Bosphorus Cimmerius*, and now *The Straights of Caffa*. And thus *Herodotus*, as he tells us of a People called *Cimmerii*, who formerly dwelt in that Tract of *Lesser Asia*, which is assigned to *Gomer* ; so he tells us also, that those People sent a Colony to the *Palus Mæotis* on the north side of the *Euxine* Sea.

To the North of those, were placed the *Scythians*, who were the Offspring of *Magog*, as appears from the Testimony of *Josephus*, *Eustathius*, *St. Jerome*, *Theodoret*, and (as *Mr. Mede* expresseth it) by the Consent of all Men. These, like the *Cimmerians*, came thither by a second Remove. Their first Habitation seems to be between the *Euxine* and the *Caspian* Sea. This Situation is confirmed by the Scripture itself, where (a) *GOD* commands the Prophet

(y) *Ezek.* xxxviii. 6. (z) *Ezek.* xxvii. 14. (a) *Ezek.* xxxviii. 2.

Ezekiel to set his face against *Gog*, in, or of the land of *Magog*, the prince of *Rosh*, *Meshech* and *Tubal*. From whence we may learn, that the Land of *Magog* must be near to that of *Rosh*, *Meshech* and *Tubal*, and it could be so only on the North side. Here was a Country called *Gogarene*, as we learn from *Strabo* and *Stephanus*. The learned *Bochart* conjectures, that the Mountain called by the *Greeks* *Καύκασος* *Caucasus*, took its Name from *Gog*, as inhabiting the Parts about it. For he rightly observes, that these Words *גוג חבש* *Gog-chasan*, signify in the neighbouring Oriental Tongues, *Gog's Fort* or *Castle*, and from thence the *Greeks* might form the other Name with little Variation. And the learned *Mr. Mede* observes, that the Name *Gog* signifies the same with *Magog*, the Letter *Mem* being not a radical, but an additional Letter to the primitive Word. And he supposeth, that it pleased the Spirit of GOD thus to distinguish between the Land and the People of the Land, by Calling the People *Gog*, and the Land, the Land of *Magog*. When they came to *Scythia*, they gave Names to that Country; insomuch that *Tibullus* speaks of a People near the River *Tanais*, which empties itself into the north Part of the *Euxine* Sea, which he calls *Magini*, which is supposed to be formerly called *Magogini*; and in the same Manner the *Lacus Mæoticus* is but a Corruption from *Lacus Magogiticus*. And as the *Cimmerians* passed into *Europe* on the south Side of this Lake; so the others passed thither on the north Side, over the River *Tanais* (which they might easily do with smaller Boats, then usually built for that Purpose) because the Passages were but narrow. And as they inhabited the northern Parts on the other Side of the River *Tiras*, so the *Greeks*, who came thither by Sailing over the

Ægean

Ægæan Sea, on the south Side of the *Euxine*, distinguished them from those of their own Nation, and called them *Hyperborei*.

We must now return to that Part on the south Side of the *Ægæan* Sea, which, as was said before, was peopled by *Askenaz* the Son of *Gomer*, and Grandson of *Japhet*. These lying near the *Helle-spont* could see *Greece* on the other Side, and therefore, it is most probable, that when their Families increased, and they were straighten'd for Want of Room, they were the first, who went over thither, and extended themselves westward on the south Side of the *Danube*, by whom the eastern Part of *Germany* came to be inhabited, which is still called by the *Jews* in their Language, The Land of *Ashkenaz*.

Next to *Ashkenaz* the Son of *Gomer*, was seated *Tiras*, another of the Sons of *Japhet*. The famous Town of *Troy* took its Name from him, and therefore, a *Trojan* both in *Greek* and *Latin* is called *Tros*, a Word which retains all the Consonants of the Name of their Ancestor *Tiras*. This Country in the *New-Testament*, and other Authors, is called *Troas*. It took it's Name from *Tros*, who was King there, and therefore, was either *Tiras* himself, or perhaps one of his Descendents so named in Memory of him, who lived in the Tracts, where *Tiras* at first planted himself. As *Moses* gives us no Account of any of his Offspring, and they must soon be pent up by the neighbouring Sons of *Japhet*; so it is probable, that most of them came into *Europe*, especially since the Passage over from them into *Greece* is but narrow. Here they first settled in *Thrace* on the north of the *Ægæan* Sea. After this, being straighten'd by the Sons of *Japhet*, who inhabited those Parts, a great Number of them crossed the *Danube*, and mixing with the *Getæ*, or some of the
Sons

Sons of *Chittim*, they inhabited the more northern Parts, where they built a more large City called *Tyras*, near a River of the same Name, and called themselves *Tyragetæ*. It was also a common Tradition among the *Greeks*, that the ancient Inhabitants on the East of the *Hellepont* or *Propontis*, were anciently or originally *Thracians*; but tho' they apprehended, that those Parts of the *Lesser Asia* were inhabited by Colonies from *Thrace* in *Europe*; and tho' they mistook the Places from whence the World was first peopled, and were therefore willing to give the Preference in Antiquity to their own Neighbours; yet the Foundation of the Tradition seems to depend on the Likeness of Names, which they found in both Places, occasioned by the Seating of *Tiras* in those Parts of the *Lesser Asia*, from where his Descendents sent Colonies into *Thrace* in *Europe*.

The next Son of *Japhet*, which lay near to *Tiras* on the Borders of the *Ægean* Sea, was *Madaï*, from whence came the *Mæsi* in *Asia*, who were also sometimes called *Myfi*. These also being straighten'd for Room, and finding that their Brethren the Sons of *Ashkenaz* and *Tiras* had passed over into *Greece* and settled there, they also pass over the *Ægean* Sea, and settle Colonies in the Countries directly opposite to them. And as the Sea was much wider here than in the other two Places; so there was a Necessity of Building larger Ships, which might better endure the Violence of the Winds and Waters. Here they pass over accordingly, and take to *Macedonia*, whose (b) ancient Name among the *Latins* was *Æmathia*. It is probable, that from the *Hebrew* Word אֵי *Ai*, which signifies a Country,

(b) *Lucan, Verse 1. Bella per Æmathios plusquam civilia campos.*

the *Greeks* formed their Word *ἄια Aia*, which signifies the same. And so *Aimadia*, or *Aimathia* is as much as *Αἴα Μαδαῖ*, the Land of *Madaï*, which the (*Latins* turning *ai* into *æ*) called *Æmathia*. Here we find a People called *Medi* or *Mædi*, and the *Medick* Region in the Borders of *Pæonia*. Hereabout was the *Præfectura Medica*, which we hear of in the *Roman* Stories, and *Isocrates* names one *Medus* for a King in those Parts, before they came to be a *Greek* Nation. And when in Length of Time, the *Ketii*, or Children of *Chittim*, were mingled with them in those Parts, they might at first be called *Madaicetii*, and as (contracted by the *Greeks*) *Μακεταί*, *Macetæ*, and then by the *Latins* *Macedonians*.

The last of the Sons of *Japhet* mentioned by *Noah*, who settled in *Arabia* the less, was *Javan*. And as the Nation of *Gomer* at first seated it self in the northern; so the Nation of *Javan* seated it self in the southern Part hereof. Accordingly there is a Country in this Tract called *Jonia*: And as they lay upon the north Shore of the *Mediterranean* from the *Ægean* Sea even to *Phænicia*; so they were the nearest of all to *Judea*, and the Shores were well known to the *Canaanites*, who it is probable traded with them by Sea, from the Time of their Coming from the *Egyptian* Wars in the Days of *Abraham* until the Time of *Moses*. And this is the Reason, why *Moses* mentions all the Sons of *Japhet*, tho' he omits to speak of any Children of his Brethren, *Gomer* only excepted. And as the Sons of *Javan* peopled the south Part of the *Lesser Asia*; so they afterward peopled the south Part of *Greece*, which lay nearest to them, and opposite to some of them. For this Reason the southern Part of *Greece* was called *Javan* in the *Hebrew*, the Inhabitants being known at that Time to be his Posterity; and so it afterward became the Name to signify the whole Country.

The

The first Son of *Javan* mentioned by *Moses*, is *Elishah*, who was seated to the south of *Madai*. The Inhabitants of this Country were anciently called the *Æoles* or *Æolians*, who, as they carry some Marks of their Pedigree in their Name; so they are expressly affirmed by *Josephus*, to have been descended from *Elishah*, and to have been so called by him. These finding that their Neighbours the Sons of *Tiras* and *Madai* had taken Possession of *Greece*, resolved not to be long behind them. And first they possessed themselves of the most considerable Islands, which lay in the Sea between *Europe* and *Asia*, which are called by the Prophet *Ezekiel* (c) *the isles of Elishah*. And what he there saith of *the blue and purple* coming from them, is applicable to the Isles of this Sea, which did abound in that Commodity, and are upon that Account celebrated by common Authors; and some of them took their Names from it. It is also a probable Conjecture, that the Sea it self was originally called, *the Sea of Elishah*.

When they came to the opposite Shore they were called *Hellenes*, and their Country *Hellas* (which was a Name, that in Length of Time became common to all *Greece*) and when they settled in *Peloponnesus*, they called the Province *Elis*, and built a City of the same Name. It is not improbable, but they might come over before the Children of *Madai*, by the Help of the many neighbouring Islands, which lay in their Way, and so they siezed on other Parts of the Country. And this may be the Reason, that we find the City of *Eleusis* in *Attica*, and the River *Elissus* or *Ilissus* in the same Province. And some think, that the *Elisian* Fields, so much talked of among the *Greeks*, had their Name from this *Elishah*.

(c) Ezek. xxvii. 7.

The

The next to *Elisbab* was *Dodanim* another Son of *Javan*, who was placed southward of him on the most southern Parts of the *Ægean* Sea, and in the most western Parts of *Lesser Asia* on the Borders of the *Mediterranean* Sea. As there is a very great Likeness between the *Hebrew D* and *R* ; so this Word hath happened to be spelt very differently, and to be translated very differently into different Languages, and by different Authors. In the Margin of our *English Bibles* we are told, that (*d*) *Dodanim* is *Rhodanim* in some Copies, and the *Septuagint* calls them *Ῥόδιοι* or *Rhodians* for the same Reason, and others call them *Dorians*, which Name they retained, when they first came into *Greece*. The Country, which they possessed, was in ancient Writers called *Doris*. And as *Javania* or *Jonia* joyned to them and to the Family of *Elisba* ; so we may suppose, that it was first peopled by a Mixture of both, and so called from neither, but only their common Father. These first peopled the Island of *Rhodes*, which lay directly opposite to their main Land. And as they lay more remote from *Greece*, than the Family of *Elisba* did ; and the southern Part, which lay next to them, was inhabited, before they came thither ; so when they took Possession of the Countries, in which they afterward dwelt, they had a Necessity for larger Ships, because they were obliged to take a greater Compass round *Greece*, and so might make some Improvement in the Art of Navigation. The Country, which they inhabited, was called *Dodona*, and was famous for the Grove called *Dodona's Grove*, where there was also the Oracle of *Jupiter*, who for this Reason was called *Jupiter Dodonæus*. And as the Inhabitants of the Country, which lay to the north-west of them, was called by the *Greeks* *Μακεταί*

(*d*) 1 Chron. i. 7.

H

Macetæ,

Macetæ, because they were a Mixture of the Children of *Madai* and *Chittim*; so the Country might afterward be called by them *Macedonia*, as containing a farther Mixture from *Madai*, *Chittim* and *Dodanim*.

Besides, The Name *Dodanim* or *Doranim* was more remarkable in *Greece*. The *Spartans* and *Lacedæmonians* look'd upon themselves to be of *Dorick* Extraction. The *Dorick* Dialect was used in the Pastorals of the *Greek* Poets, in the *Chorus* of their *Tragedians*, and also by *Pindar* and others of their best Authors. In the Province of *Messene* in *Peloponnesus*, there was a Town called *Dorion*; and in the other Tract of *Greece* lying above the *Isthmus* of *Peloponnesus*, there was a considerable Part called *Doria*, *Dorica* or *Doris*. So that sometimes all the *Greek* Nation hath been by a *Synechdoche* called by this Name, and (e) *Dorica castra* is used by *Virgil* to signify the whole *Grecian* Army. And as the Country near to *Elisba* and *Dodanim* in *Lesser Asia*, was called *Ionia*; so the Seas, which lay near them in *Greece*, were called the *Ionian* Sea, and the *Ionian* Gulf.

The next to *Dodanim* was *Kittim*, who was placed eastward from him on the Shore of the *Mediterranean* Sea. *Ptolomy* tells us of a Country in these Parts called *Cetis*. And *Homer* mentions a People here called *Cetii*, who were thought to take their Name from the River *Cetius* in the same Quarter. And it is observable, that (f) the *Septuagint* renders the Word *Kittim* by *Κήτιοι* *Ketii* or *Cetii*, like to the Name (g) *Κήτιοι* mentioned by *Homer*. So that it is probable, that the People and the River took their Name from *Ceth* or *Kittim* the Son of *Javan*. After some Time they peopled the Island of *Cyprus*,

(e) *Ænæid.* 2. *Vers.* 27. (f) *Gen.* x. 4. (g) *Homer.*
Odyss. 11. *Vers.* 519.

which

which lay opposite to them, and built the Town of *Citium*, which perhaps might be the largest in the whole Island. These lay further from *Greece*, and in Process of Time wanting more Room, and finding the lower Parts of *Greece* already inhabited by the Descendents of *Elisba* and *Dodanim*, they still proceeded on, coasting along the western Shores of *Greece*, 'till they came to the upper or northern Parts of it, where a little Part being uninhabited, they settled there, and soon wanting Room they sent a Colony over the *Danube*, where they were called *Getæ*; and after they had increased there, some of them mixed themselves with the Posterity of *Tyras*, who lived near a River of that Name, now called *Niefter*. Others also mixing themselves with those of *Madai*, the Inhabitants were called *Macetæ*, and the Country *Macedonia*. Some of these coming to live on the Sea-shore of *Macedonia*, and observing that the Posterity of *Madai* had but small Ships, they build larger, and man them with their own Men; and with these they carry on a Trade into other Parts, particularly into the southern Parts of *the Lesser Asia*, from whence they came, and from thence into the Land of *Canaan*. And as these Ships were built and mann'd by the Posterity of *Kittim* or *Chittim* (for so it is in the *Hebrew*) so the Ships were called the Ships of *Chittim*, and the Country, from whence they came, was called by the Inhabitants of *Canaan* and the adjacent Parts, not the Country of *Madai*, as it was at first, but the Country of *Chittim*. Thus *Balaam* (b) prophesied of the Conquest of *Alexander* the great, that *Ships should come from the coast of Chittim, and should afflict Ashur*, the eastern Monarchy, which was then the *Assyrian*, and afterward the *Persian*,

(b) Numb. xxiv. 24.

and should afflict Eber, or the Hebrews. He also, or the eastern Monarchy, shall perish for ever by the Establishing of the Grecian ; and the Jews should be carried away Captives out of their own Land by the Conquest of the Romans, after they had been afflicted by the Greeks. Thus we are also told, (g) that Alexander the son of Philip the Macedonian, who smote Darius the king of the Persians and Medes, and reigned in his stead, came out of the Land of the Chittim, and (h) that Perseus King of Macedonia was King of the Chittims.

Whilst some of the Posterity of Chittim extended themselves into these Parts, there were others, who spying the Coast of Italy, and being provided with good Ships for such a Purpose, went also and settled themselves in that Country. Accordingly there are several Foot-steps of their Name to be found among ancient Writers. There was a City in Latium called Cetia mentioned by Dionysius Halicarnassensis, another among the Volsci called Echetia mentioned by Stephanus, and a River called Cetus near Cumæ, whose Waters are reported to have a petrifying Quality. Eusebius, Cedrenus and Suidas, whose Testimonies are produced by the learned Bochart, expressly affirm, that the Romans and Latins had their Extraction from the Citii or Cetii. And it is farther observable, that the Verb كتم Chetema in Arabick signifies to hide, and the Participle كتم Chetim signifies hidden: And therefore, as the City Rehoboth signified in Hebrew, Streets, and was accordingly translated into BIRTHA by the Chaldeans ; and as the Word Gomer in Syriack signified a Coal, and was translated by the Greeks into Phrygia ; so the Country of Chittim, as it is in other oriental Writers, might be translated by

(g) 1 Mac. i. 1.

(h) 1 Mac. viii. 5.

the *Latins* into *Latium*; all which Words retain the same Signification, which they had in their original Languages. And that a Part of *Italy* was meant by *Chittim*, is evident from *Daniel*, who (i) prophesying, how *Antiochus Epiphanes* should be obliged by the Coming of the *Roman Fleet* to desist from his Designs against *Egypt*, and what Mischiefs he should afterward do in *Judaea*, as (k) it is recorded in the first Book of the *Maccabees*, he expresseth it thus. *At the time appointed he (Antiochus) shall come toward the south. But the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant, and shall have intelligence with them that forsake it.*

Hence we may observe the *Great Antiquity of Greece*. It was first inhabited by the Posterity of *Ashkenaz*, *Tiras*, *Madai*, and *Elisbah* on the east Side, then by *Dodanim* on the South-west; and when those Places were possessed, the Sons of *Chittim* placed themselves near the *Ionian Gulf*, or the *Adriatick Sea*. All this was done long before the Time of *Moses*, who tells us, (l) how the isles of the gentiles were peopled by these very Men. And if we consider, that (m) the Children and Grand-children of *Shem* lived about four hundred Years; and allow, that their Contemporaries in the Line of *Japhet* lived to the same Age, we may easily conclude, that all this might be done in their Lives, as *Moses* intimates. Besides, in his Time the Posterity of *Chittim* had spread themselves from the west to the east Shore of *Greece*, built Ships, and traded into *Canaan*, which was known not only to the seaport Towns, but also in the inland Countries, and occasioned *Balaam*, who lived on the other Side of *Jordan*, to speak of them accordingly.

(i) Dan. xi. 29, to 34.

(k) 1 Mac. i. 10, to Chap. vi. 17.

(l) Gen. x. 1, 2, 3, 4, 5.

(m) Gen. xi. 12, 13, 14, 15.

The last Son of *Javan* mentioned by *Moses*, who is supposed to have peopled the southern Parts of *Europe*, is *Tarshish*. He was placed upon the same Shore to the east of *Chittim*, in the Country of *Cilicia*; and *Tarsus* the chief City of *Cilicia* (where (*n*) *St. Paul* was born) carries in its Name very evident Marks of its being founded either by *Tarshish* himself, or by some of his Offspring, who gave it this Name in Honour to their common Father. This was the (*o*) *Tarshish*, to which the Prophet *Jonah* thought to flee from the presence of the LORD, and as it lay nearer to *Tyre* than any other Country allotted to *Japhet*; so it is (*p*) often mentioned by the Prophets on Account of its trading with *Tyre*. To the north of it lay the People of *Togarmah*, who gave them no Uneasiness, because they extended their Quarters farther northward between the *Caspian* and the *Euxine* Sea. *Josephus* (*q*) tells us also expressly, that not only this City was called *Tharshish*, but also that all *Cilicia*, or the Country round it was originally known by the Name of *Tarshish*; so that they inherited the most eastern Parts of all the Sons of *Shem*, which, as the same Author saith, were as far as the Mountains of *Libanus*, *Antilibanus* and *Amanus*. As therefore they had the least Necessity to seek for new Colonies; so they set out latest. And as they lay the farthest of any from *Greece*; so they were obliged to build larger Ships, and such as were fitter for Sailing, insomuch that they were a Pattern for others to build by. When they came to *Greece*, they found the Country full of the other Sons of *Japhet*, and so they went into *Italy*. Accordingly it is supposed, that the *Etrusci*

(*n*) Act. xxii. 3. (*o*) Jonah i. 3. (*p*) Jer. x. 9. Ezek. xxvii. 12, 15. and xxxviii. 13. (*q*) *Jewish Ant. Book 1. Chap. 7.*

or *Tusci* came from them, who were originally called *Tyrrheni* or *Tyrſeni*, which Words have a great Affinity with *Tarſeni*, and ſo may eaſily be originally deduced from *Tarſiſh*.

This is a ſhort Account of ſome of thoſe Arguments uſed by learned Men to eſtabliſh the ancient Peopling of the World, as it is deſcribed by *Mofes*; which hath accordingly been agreed to by the moſt eminent *Historians*, *Chronologers*, *Geographers*, and *Commentators*. All this ſhews the infinite Wiſdom of him, by whom *Mofes* was directed to write, and we may plainly diſcern, that without his Writings, all this Treafure of ancient Knowledge muſt have been loſt. But if (as (*r*) this Author aſſerts) *the Edomites carried to all Places their Arts and Sciences, and particularly their Skill in Navigation*, it will deſtroy all the Labours, which have been hitherto uſed to clear up, and vindicate this Part of the *Mofaical* Hiſtory, and make it impoſſible to be confirmed.

So that the moſt ancient Account of Navigation ſeems to be this. The firſt Pattern for Ships in the new World was *Noah's Ark*, which was made ſquare, being 500 Cubits long, 50 Cubits broad, and 30 Cubits high; ſo that it was longer than it was broad, and broader than it was high, and therefore it was called an *Ark* or a *Cheſt*, this being the Form, which it did moſt reſemble. This Ark was not deſigned to be made for Sailing, but rather to lie on the Water, and to land *Noah* and his Family near the Place, where it was built; and therefore could only be a Pattern for them to make ſquare and flat-bottom'd Veſſels by. When *Ham* and *Japhet*, who were ſaved in the Ark, came to *Babylon*, it is probable, that they built ſuch Boats as theſe of a large

Bulk, to be serviceable in Building both the City and the Tower, and so they might fetch, what they wanted, not only down the Streams of *Tigris* and *Euphrates*, but also down the Rivers *Gorgus*, *Lycus*, and *Caprus*, which run into the *Tigris*. And it is observable, that here were excellent Materials for such a Purpose. As the Ark was made of *Gopher* or *Cypress* Wood, which was the most durable of any ; so it is observable, that among these Rivers, there was a Place called *Cypariffon* near to *Arbela*, where *Alexander* beat *Darius* ; and here it is supposed by the learned *Bochart*, that *Noah* built the Ark. And it grew in so great a Quantity in the Plains of *Babylon*, that (s) *Alexander* the Great, is said to have built a vast Fleet in that Place, which consisted of no other Wood. And therefore it is observable, that not only *Babylon* was built upon *Euphrates*, but when *Nimrod* began the *Assyrian* Monarchy, he built *Erech* upon the River between *Babylon* and the *Persian* Gulph ; *Accad*, where the *Tigris* and *Euphrates* joyn'd ; *Calneh*, *Resen*, *Nineveh*, and *Reboboah*, upon the *Tigris* ; and *Calah* upon the River *Lycus* (and these are all the Places, which (t) the Scripture mentions, as built by him) that he might have the better Communication by water Carriage. With such Boats as these they might easily go to the *Persian* Gulph, and fetch from thence the rich Commodities of *Sheba*, *Dedan*, *Raamah*, and the Land of *Havilah*.

When *Ham* went from *Babylon*, *Sanchoniatho* tells us, that he dwelt at *Berytus*, a Seaport Town in *Phœnicia*. And *Sidon* his first born built the Town of *Sidon*, which name plainly implies, that it was a Town remarkable for the fishing Trade, like *Bethsaida*

(s) *Arrianus in Alexandro, lib. 7. page 161. Strabo. lib. 16. page 741.* (t) *Gen. x. 10, 11, 12.*

in the Land of *Canaan*. *Sanchoniatho* also tells us, that the *Phœnicians* were the first, who built Ships, and adventured to put to Sea, which is very probable, because they seem to be the first, who inhabited near the sea Shore: Thus they soon began to carry on the Trade of Merchandize, and this made *Tyrus* so famous in after Ages. When *Ham* went afterward into *Egypt* (which from him was called the Land of *Ham*) it is probable, that he carried this Art with him, and the *Ægyptians* soon learned to trade to the *Persian* Gulph, from whence they brought the Jewels of Gold and Silver, and all the precious Stones, which the *Israelites* borrowed of them; and when the *Canaanitish* Pastors came out of *Egypt*, they carried on the same Trade in the *Mediterranean* Sea with such Success, that the Word *Canaan* in *Hebrew* signifies a Merchant, and the *Philistins*, who were the Chief among them, were generally seated near the Shore. The Children of *Japhet* enlarged their Colonies, and sailed in the *Mediterranean*, in the Manner as is already mentioned; and among them the Inhabitants of *Tharshish* were so famous, that their Ships were Patterns for their neighbouring Nations to make others like them.

This was afterwards imitated by the *Israelites*, when they dwelt in the Land of *Canaan*. Thus *Jacob* prophesied of (u) *Zebulun*, that he should dwell at the Haven of the Sea near the Lake of *Tiberias*, which is called in *Scripture* the Sea of *Galilee*; and he should be an haven for ships. His Lot should extend from thence to the *Mediterranean*, where there were many Sea-port Towns. And when *Deborah* and *Barak* conquered *Sisera* at the River *Kishon*, the Tribe of *Dan*(x) placed their Families on Shipboard, which they might well do at (y) the Haven of *Joppa*, that lay in their Tribe. And the Tribe of *A-*

(u) Gen. xlix. 13. (x) Judg. v. 17. (y) Josh. xix. 46.

seer was so timorous, that (z) they put off from the Shore, 'till the Battle was over, and *remained in the sea*, which they might the better do, since (a) *Zidon* and *Accho*, since called *Ptolemais* (to say nothing of *Tyre*) might afford them Ships for such a Purpose, and their Design was without Doubt to sail away (as the *Phœnicians* had before done from *Joshua*) in Case of Necessity.

All this while we hear nothing certain of this Nature concerning the *Idumæans*. They were of the Race of *Esau*, who was called *Edom*, and from thence they had their Name. His Father *Isaac*, and Grandfather *Abraham*, and his Brother *Jacob*, were Keepers of Sheep, and dwelt in (b) *Tents* or *Tabernacles* for this Purpose. This was also the Occupation of the Sons of *Jacob*, when they went down into *Egypt*. And this was probably the Business of *Esau*, which made him (c) so rich, *that the land could not bear him and his brother Jacob to live together, because of their cattle and great Substance*, which they had gotten in the land of *Canaan*; and therefore, when (d) *Jacob* urged him to take a Present of his Flocks and Herds, he refused it, and said, *I have enough*. He was able to raise (e) *four hundred men*, when he met *Jacob*, and with these Men he (f) seems to have destroyed the *Horites*, and to have taken Possession of *Mount Seir*, and the adjacent Countries; a great Part whereof was (g) a desolate Wilderness without Water, except what was conveyed from Place to Place by Ditches. This hostile Act of theirs raised against them the Ill-will of all their Neighbours, so that what they got by the Sword, they were forced to (b) keep by

(z) *Ibid.* (a) *Jud. i. 31.* (b) *Gen. xlv. 32.* (c) *Gen. xxxvi. 6, 7.* (d) *Gen. xxxiii. 9.* (e) *Gen. xxxii. 6.* (f) *Gen. xxxvi. 6, 7, 8.* (g) *Deut. ii. 22.* (h) *2 Kings iii. 8, to 17.*

the Sword, and to be still in a warlike Posture. And therefore whilst they had an *Aristocratical* Government, they chuse (i) *Dukes*, Captains, and Generals to command their Armies, until the Time of (k) the Departure of the *Israelites* out of *Egypt*, when (l) they chose a King, who might the better defend them against too powerful a Number, and so (m) they continued to succeed one another. So that the Sword and the Spade afforded them sufficient Business, and the Barrenness of their Land was such, that they had no valuable Commodities to export, and consequently could import none in their Stead. And therefore, when the (n) *Ismaelites* and *Midianites*, their Neighbours, traded into *Egypt* with *camels bearing spices, and balm, and myrrhe*, we read not a Word of the *Edomites* being concerned in any such Employment. They were always (o) jealous of the *Israelites*, and (p) the *Israelites* always kept them under, 'till after *David's* Time. We read of no Port, which they had, except *Eziongeber*. And not a Word of any *Ships* or Merchants in those Parts : So that when (q) *Solomon* built Ships for Trade, they were built according to the Model of those in *Tarshish*, and when (r) he wanted such Seamen to go with his own, as had Knowledge of the Seas, he was forced to fetch them from *Tyre*, even the North of *Canaan*, and the *Mediterranean* Sea. for this Purpose. When *Saul* was King of *Israel*, he (s) fought against them, and afterward (t) *David* sent *Joab*, who made a great Slaughter of them,

(i) Gen. xxvii. 40. (k) Gen. xxxvi. 15, 16. (l) Exod. xv. 15. (m) Num. xx. 14. (n) Gen. xxxvi. 31, to 40. (o) Gen. xxxvii. 25, 27, 28. (p) Num. x. 14, to 22. (q) Gen. xxvii. 40. and xxv. 23. 2. Sam. viii. 14. 1. Chron. xviii. 13. 1 Kin. xi. 15, &c. 2. Kin. xiv. 7. 1. Mac. v. 65. (r) 1 Kin. x. 22. (s) 1 Kin. x. 25. (t) 1 Sam. xiv. 47.

and (u) put Garrisons among them, to keep them in Subjection ; but we read of no Dispersion of them at that Time in *Scripture*, except (x) *Hadad's* going into *Egypt*, and it will be very difficult to prove it from other Authors. Such a Dispersion would have weaken'd them, as it did the *Canaanitish* Pastors, before they were driven out of *Egypt*. On the other Hand we find, that they grew stronger and stronger. Their Neighbours, who before might be at Variance with them, seeing their Misfortune, and fearing the like, enter into stricter Alliances offensive and defensive, and send *Hadad* the Son of their late King into *Egypt* to carry on a secret Negotiation for this Purpose. This the *Psalmist* complains of to GOD. (y) *They have consulted together with one consent, they are confederate against thee. The tabernacles of Edom, and the Ishmaelites, of Moab, and the Hagarenes ; Gebal and Ammon, and Amalek, the Philistins with the inhabitants of Tyre. Ashur also is joined with them ; they have holpen the children of Lot :* So that instead of being weaken'd and disperfed, they seem to grow stronger, and form new Conspiracies. This Author tells us, (z) that *the Edomites are disperfed by David*, tho' we read of nothing of this Nature, except *Hadad's* Going into *Egypt*. That they were famous for Navigation, 'tho we read of no Ships or Seamen, which they had at that Time. That they carried to all Places the Art of Astronomy, when they remov'd but to one Place, which were famous for *Astronomy*, as was the *Babylonians* long before, and that *Moses* learned in *Idumæa* the Knowledge of Letters ; tho' it doth not appear that he was ever there.

(u) 1 Kin. xi. 15, 16. 2Sam. viii. 14. (x) 1 Kin. xi. 14, to 21. (y) Psal. xxxiii. 3, to 9. (z) Page 12.

But if the *Idumæans* had been the most famous for Learning of any Nation in the World (of which we have not the least Proof) yet it could not be expected among those, who dwelt upon the Shore of the *Red-sea*. These were (a) the *Amalekites*, of the Offspring of *Amalek* the Son of *Eliphaz* and Grand-son of *Esau*. *Moses* describes their Situation thus, (b) *The Amalekites dwell in the land of the south; and the Hittites, and the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan*. These, as it was before observed, were the *Canaanitish Pastors*, who (c) came up from the Wars of *Canaan* in *Abraham's* Time, and dwelt in great Bodies, and carried on the Trade of Merchandizing; for which Reason the Word *Canaan* in *Hebrew* signifies a Merchant; and they seem to carry on their Trade by Shipping, and therefore place themselves along the *Mediterranean* Shore by the *dead Sea*, by the Lake of *Gennesareth*, and by the Sea of *Tiberias*, or other Places near the Banks of *Jordan*, where Boats might easily pass and repass for their Conveniency. The *Amalekites*, tho' they dwelt in the neighbouring Country, yet they soon made a distinct People from the *Idumæans*. At first they possessed (d) that Part of Mount *Seir*, which was near to *Kadesh Barnea*, and then they extended themselves first southward to the Shore of the *Red sea*, and then eastward into *Arabia*. All this is plain from the Description of them in the Time of *Saul*, who (e) *smote the Amalekites from Havilah to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. And GOD*

(a) Gen. xxxvi. 12, 16. (b) Num. xiii. 29. (c) Gen. xii. 6. (d) Num. xiii. 29, and Num. xiv. 25, 43, 44, 45. (e) 1 Sam. xv. 7, 8.

made a great Distinction between them and the rest. He (f) commanded the *Israelites*, that they should not abhor an *Edomite*, because he was their brother. But when *Amalek* (g) came and fought with *Israel* at *Rephidim*, GOD resented their Behaviour in such a Manner, that he commanded *Moses* to write it for a memorial in a book, and rehearse it in the ears of *Joshua*, that he would utterly put out the remembrance of *Amalek* from under heaven. And *Moses* built an altar, and called it **JEHOVAH nissi**. For he said, Because the LORD hath sworn, that the LORD will have war with *Amalek*, from generation to generation. Accordingly when (h) *Balaam* looked on *Amalek*, he took up his parable, and said, *Amalek* was the first of the nations, but his latter end shall be, that he perish for ever. And *Moses* gave this (i) Charge to the *Israelites*, when they were to pass over *Jordan*, Remember, what *Amalek* did to thee by the way, when he came forth out of *Egypt*. How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not GOD. Therefore it shall be, when the LORD thy GOD hath given thee rest from all thine enemies round about, in the Land which the LORD thy GOD giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of *Amalek* from under heaven, thou shalt not forget it. These *Amalekites* always kept up the old Grudge; and therefore when the *Israelites* murmured against GOD, and resolved to enter into *Canaan* by Force, they (k) came upon them, and smote them, and discomfited them even from the Top of the Hill, as far as *Hormah*; and in the

(f) Deut. xxiii. 7. (g) Exod. xviii. 8, to the End. (h) Num. xxiv. 20. (i) Deut. xxv. 17, 18, 19. (k) Num. xiv. 44, 45.

Time of the Judges they (l) joyned with *Eglon* King of *Moab*, and after that with (m) the *Midianites* for the same Purpose. So that when *Saul* was King of *Israel* he was commanded (n) by *Samuel* from the Mouth of GOD in Revenge hereof to go, and smite *Amalek*, and utterly to destroy all which they had, and not to spare them, but to slay both man and woman, infant and suckling; which he did accordingly: So that those few, which escaped, in Revenge hereof joyned the Army of the *Philistines*, and were (o) confederate against *Israel*, where (p) they were at the Death of *Saul*, and (q) some of them fled to the *Edomites*, where *David* destroyed them so, that we hear no more of that Nation. These were the People, who in the Time of *Saul* (r) inhabited the Coasts of the *Red Sea* from *Havilah* to *Shur*, that is, from one End to the other. They were a People accursed of GOD, in continual Wars, and devoted to utter Destruction; and therefore it is strange, that we could expect so great a Blessing among them, as the Invention and Improvement of most of the Arts of Sciences, which are useful to Mankind.

When therefore *David* conquered *Edom*, (as (s) *this learned Author* observes) it is not probable, that he went to that Part of it, which lay by the *Red Sea*, because it was all conquered, and even destroyed in the Time of *Saul*. His Conquests were wholly new, and this obliged him (t) to put Garrisons into those Places, which he took. And therefore the Places, which he conquered, were only an inland Country. And it is so far from Truth, that they carried to all Places their Skill in Navigation, that it is much

(l) Jud. iii. 12, 13. (m) Judg. Chap. vi, and vii. (n) 1 Sam. xv. 1, to 10, and Verse 20. (o) Psal. lxxxiii. 5, 6, 7, 8. (p) 1 Sam. xxx. 1, 2, 13, 14, 18, and 2 Sam. i. 1, 3. (q) 2 Sam. viii. 12. (r) 1 Sam. xv. 7. (s) Page 12. (t) 2 Sam. viii. 14.

more probable, that they were never concerned in Navigation at all.

This Author (u) further adds, that *some of the Edomites flee to the Persian Gulph with their Commander Oannes*. It is (x) evident, that the Memory of *Noah* was preserved among the *Chaldeans* by the Fable of *Oannes*, which had Part of a Fish and Part of a Man, and this was an ancient *Hieroglyphick* among the heathen World to represent those, who peopled the World after the Flood, and had lived in the Ark like Fish in the Water. Thus *Astarte* or *Ashtaroth* the Wife of *Ham* and the Goddess of the *Zidonians* was represented in her Temple at *Hieropolis* with the upper Part resembling a Woman, and the lower Part resembling a Fish. And thus it is supposed, that *Noah* was worshipped by the *Philistins* under the Name of *Dagon*, from the *Hebrew* Word 𐤃𐤁 (y) *Dag*, which signifies a Fish, and (z) it was made from the Navel downward in the Form of a Fish, but from the Navel upward in the Form of a Man. The Design hereof was to shew us, that he, whom they worshipped, had lived among the Waters of the Flood, which destroyed the rest of the World, and afterward lived as a Man upon the Earth. And thus when *Dagon* was punished by GOD, and fallen upon his Face to the Ground, we read of no Legs, which he had, but that the Head of *Dagon*, and both his Arms were cut off upon the Threshold of the Temple, and only the Stump, or the fishy Part of *Dagon* (as it is in the Margin of our *Bibles*) was left unto him. From such instances as these many learned Men have en-

(u) *Ibid.* (x) *Lucian de Deâ Syriâ*. Apollodorus, *Abydenus* and Alexander Polyhistor, preserved in Eusebius's *Greek Chronica*. Stillingsfleet's *Origines Sacræ*, Book 3. Chap. 4. Sect. 7.
(y) 1 Sam. v. 2, 3, 4, 5. (z) *Kimchi, ibid.*

deavoured to prove the *Scripture* History from the Authority of Heathen Writers. But if *Oannes* is placed thirteen hundred Years later than *Noah's* Flood, without the least Shadow of a Reason, the Authority of such Testimonies is destroyed at once; and the Pains, which the greatest Men have taken, except *Sir Isaac Newton*, have been to little Purpose. However I suppose, that it is as easy to prove *Oannes* to have been an *American* as an *Idumæan*; and if so, his Skill in Navigation will be the more remarkable.

This learned Author having by his Account of Navigation destroyed all the Original Settlements of *Japhet* in *Europe*, which we have in the *Mosai-cal* History, except the *Scythians* and *Cimmerians*, he proceeds in (a) the same Page to undermine the Authory of the same Writer; by telling us, that the *Zidonians*, who fled from *David*, built *Aradus*. *Moses* tells us, (b) that *Canaan* was the Son of *Ham*, whose Posterity inhabited the Land of *Canaan*. Accordingly he (c) divides them into their respective Tribes, as they were seated in the same Land. Several of these were given to be destroyed by the *Israelites*; as the *Hittite*, the *Jebusite*, the *Amorite*, the *Girgashite*, and the *Hivite*, who were (d) all settled in their Countries according to their Families, when *Abraham* first came among them. Others were never given to them, as the *Sinite*, who lay on the South of *Canaan*, toward the Land of *Egypt*, and others who lay on the North of *Canaan*, as the *Arkite*, the *Zidonians*, the *Arvadite*, the *Zemarite* and the *Hamathite*. From the Remainers of their Names in after Ages we find their Countries, exactly as *Moses* describes them. And

(a) Page 12. (b) Gen. viii. 6. (c) Gen. x. 15, 16, 17, 18. (d) Gen. xv. 18, 19, 20, 21.

as the *Greeks* had no *V* Consonant; so they sometimes left it out in Translating of Words from the Oriental Languages. Thus from *Arvad* came *Arad*, and with a *Latin* Termination *Aradus*. The *Arvadites* therefore, which *Moses* mentions, were the *Aradii*, who inhabited the Island of *Aradus*, and the opposite Continent upon the Coast of *Phœnicia*, and therefore the *Jerusalem Targum* (the Author whereof well knew the Situation of that Country) instead of the *Arvadite* calls them the *Antaradians*. This is an Argument, that the Skill of Navigation was very early in those Parts, and therefore *this learned Author* is resolved to destroy it, because it lay in his Way. The Prophet *Ezekiel* (e) mentions the Inhabitants of *Zidon* and *Arvad* among the Mariners of *Tyre*. But if the *Idumeans* built the Town *Aradus*, it will be very hard to give an Account, why they should call it by that Name, except we will suppose, that *Arvad* the Grand-son of *Ham* was with them in the Time of *David*, which is very consistent with this Author's *Chronology*, tho' most repugnant to the *sacred Scriptures*.

This learned Author (f) tells us further in the same Page, that the *Phœnician Mariners*, who fled from the Red Sea, being used to long Voyages for the Sake of Traffick, begin the like Voyages on the Mediterranean from *Zidon*. Thus he goes on to contradict the Account, which is gathered from *Moses*, of the Planting Colonies in *Europe*, by the Sons of *Japhet*. According to this it can hardly be believed, that *Moses* or *Jacob* knew any thing of Ships, tho' (g) they particularly speak of them; and (h) the Account of Shipping, which we have in the Time of *Deborah* and *Barak*, is most improbable.

(e) Ezek. xxvii. 8.
68. Gen. xlix. 13.

(f) Page 12.
(h) Judges v. 17.

(g) Deut. xxviii.

This learned Author further tells us, that (i) these Edomites having given the Name of Phœnicians to themselves, these (k) Phœnicians and Syrians fleeing from Zidon, which they had before taken, and from David, introduce Letters, Musick, Poetry, the Octaeteris, Metals and their Fabrication, and other Arts and Sciences into Asia minor, Crete, Greece and Libya. According to this Account all the World seems to be obliged to the Race of cursed Ham for all the Benefits and Improvements of human Life, which would put them into a much greater Esteem among the Sons of Japhet, than (l) Noah intended by his Prophecy, and all Generations might call them blessed, being beholden to them as their best Benefactors. According to this the World could not be so ancient as Moses mentions, (Idumea excepted) since some of these Inventions are necessary for the Support of human Life. If the Arts and Sciences were carryed into other Parts by the Idumeans in the Reign of David, then all People before this Time were like brute Beasts, which had no Understanding. All the (m) Wisdom of the Egyptians, in which Moses was so eminently learned, must be as nothing, and it will be hard to account for the Building of the Ark or the Tower of Babylon, which was before there was any People in Idumea, or the Workmanship of the Tabernacle, its Utenfils, and the Vestments of the High Priests, which were curiously wrought, when the Israelites were in the Wilderness, by such who learned these Arts in the Land of Egypt.

But to proceed to particulars: The first Thing, which this Author mentions, that the Idumeans, and particularly Cadmus, brought into Greece, was

(i) Page 12.
(m) Aët. vii. 22.

(k) Page 13.

(l) Gen. ix. 25, 26, 27.

their Letters. The Want of this must effectually destroy all the History and *Chronology* of the ancient Times; especially since this Author alledges, that (n) *before the Use of Letters the Names and Actions of Men could scarce be remembred above eighty or an hundred Years after their Deaths.* And therefore no *Chronology* of Things done in *Europe* above eighty Years before *Cadmus* his Time could be admitted. And the History of *Moses* of the things done above an hundred Years before his Time will be destroyed by the same Argument.

And tho' *Cadmus* brought Letters into *Greece*; yet a bare Assertion is not sufficient to prove, that he had them from *Idumea*. The Letters, which *Moses* used, and which are used throughout all *Asia*, are as different from the *Greek*, as can be imagined, and there is not the least Affinity between them. The *Lenis*, and the *Aspirate* in *Greek* are not Letters; in *Hebrew*, *Syriack*, *Arabick*, *Perfick*, and *Samaritan*, they are Letters, and form Gutturals of several Sorts. In all these Languages, all the Letters are Consonants, in the *Greek* there are seven Vowels. Besides, the *Coptick* or *Egyptian* Letters have the utmost Resemblance with the *Greek*, both for Name, Shape and Sound. It is also evident that *Cadmus* was an *Egyptian*, because the City, which he built in *Greece*, was called *Thebæ* in Commemoration of *Thebæ*, the capital City of *Upper Egypt*, from whence he came. And which is more observable, the Manner of Writing in all *Asia* is from the Right hand to the Left; but the Manner of Writing in *Egypt* and *Greece* is from the left Hand to the Right; and it is hard, that this learned Author could not distinguish the one from the other.

Secondly, *This learned Author* tells us, (o) that these *Idumeans* introduced *Musick* into those Parts.

(n) *Introd. Page 7.*

(o) *Page 13.*

Musick is of two Sorts ; either Vocal or Instrumental. *Vocal* was certainly the first ; *Instrumental* was only an artificial Improvement of Nature. The (p) *Arabick* Historian saith, That Vocal *Musick* was begun in the Family of *Cain* ; and therefore a Song was called in that Language *Cinta*, and a Woman-singer was called *Cainat*. And the *Scripture* saith, that (q) *Jubal*, who was of the same Race, was the Inventor of Instrumental Musick, or the *Father of such, who handled the harp and organ*. And it is most probable, that the Arts, which were in the old World, were communicated alike to the Inhabitants of the new. The *Egyptians* had a Song which they called *Maneros*, in which they lamented the Death of their first King, who is generally supposed to be *Mizraim* the Son of *Ham*. When the *Israelites* came out of *Egypt*, they (r) praised GOD for their Deliverance with Singing, with Timbrels and Dances. They had their (s) Trumpets both for War, for the Tabernacle, and the *Jubilee*, and in them they had several *Musical* Strains, so that the People knew, what was meant thereby. *David* had (t) his Instruments of ten Strings, his Lute and Harp, and several others, with which he joyned his Voice, when he sang Praises to the LORD, and none of them seem to be a late Invention. The *Israelites* had their Songs (u) at the *Red Sea*, and (x) at the Water. One was made by (y) *Moses* before his Death, another (z) by *Deborah* and *Barak*, and several by *David* before he conquered the *Edomites*, and they all shew an excellent Vein of *Poetry*, especially in the Original Language. And therefore it

(p) Abu'l Pharaḡii *Hist. Dynast.* pag. 8.

(q) Gen. iv. 21.

(r) Exod. xv. 1, 20.

(s) Levit. xxv. 9. Num. x. 1, to 11.

Josh. vi. 4, 5.

(t) Psal. xxxiii. 2, and Psal. cl, throughout.

(u) Exod. xv.

(x) Num. xxi. 17.

(y) Deut. xxxii.

(z) Judges chap. v.

is more reasonable to conclude, that they of *Tyrē* and *Sidon* might learn *Musick* and *Poetry* from the *Israelites* their Neighbours, who spake the same Language, and were so famous this Way, than from the *Idumeans*, who came so late among them, and whose Language they did not understand: And that the *Greeks* and *Latins* took their *Poetry* from their own Ancestors, and not from those of *Ham*, since the *European* and the *Asiatick* Measures are as different from each other, as the East is from the West.

Thirdly, *This learned Author* saith, that the several Parts of *Asia minor*, *Crete*, *Greece* and *Libya* learned their *Ōstaeteris*, or the Revolution of the *Moon* in eight Years to the same Point of the Heavens, from the *Idumeans*. This seems to be too curious an Observation in *Astronomy* for those early Times; but as these Nations seem to be peopled from *Babylon* sooner than *Idumea*; so it is more probable, that they had their Skill in *Astronomy* from the *Babylonians*, who were remarkable for these Studies from the Beginning.

Fourthly, *This learned Author* saith, that *Asia the Less* and other Parts, learned *Metals* and their *Fabrication* from the *Idumeans*. The *Scripture* saith, (a) that *Adam* in the state of Innocency was placed in the *Garden of Eden* to dress it, and to keep it. So that Husbandry was the most ancient Employment in the World, and was soon improved; for (b) *Cain* was a tiller of the ground, which supposeth fit Instruments of proper Metal for such a Purpose. After that (c) *Tubal Cain* was a whetter on (for so it is in the *Hebrew*) of every artificer in brass and iron, or an Improver of the Art to a greater Perfection. The *Ark of Noah* being five hundred Cubits long could never be built without Nails,

(a) Gen. ii. 15.

(b) Gen. iv. 2.

(c) Gen. iv. 22.
Pins,

Pins, Bars and Plates for such a Purpose. There were those among the *Israelites* in the Wilderness, who were (d) well skill'd in *Devising curious works in gold, in silver and in brass, and in all manner of curious work of the engraver*. There were (e) Swords in *Jacob's Time*, and we read soon after of (f) *Spears*, and (g) *Javelins*, and (h) *Bows*, and (i) *Arrows*. The *Philistines*, who came up from the *Egyptian Wars*, did no Doubt retain their old Customs long before *David's Time*, when they had (k) *Helmets*, (l) *Shields*, (m) *Coats of Mail*, and (n) *Armour*, and it is hard to think, how (o) their *Chariots of Iron* could be made without Skill in *Metals* and their *Fabrication*.

This learned Author tells us also, (p) that the *Flood of Deucalion* was succeeded by four *Ages or Generations of Men*, in the first of which *Chiron* was born, and the last of which, according to *Hesiod*, ended with the *Trojan War*; and so he places the *Destruction of Troy* four *Generations* or about 140 *Years* later than that *Flood*; and the *Coming of Cadmus*, reckoning with the *Ancients* three *Generations* to an hundred *Years*. But *Hesiod* saith not a Word to this Purpose. He reckons four *Kinds of Men*, which we, if we please, may call (q) the *golden Age*, the *silver Age*, the *brazen Age*, and the *Age of the Heroes*, and in the last of these he placeth the *Siege of Troy*; but he himself speaks not a Word of *Ages or Generations*.

(d) *Exod.* xxxi. 4, and xxxv. 32, 35. (e) *Gen.* xxvii. 46, and xxxi. 26, and xxxiv. 32, and xlviii. 22. (f) *Josh.* viii. 18, 26. *Judg.* v. 8, and 1 *Sam.* xiii. 19, 22. (g) *Num.* xxv. 6. 1 *Sam.* xviii. 10, 11. (h) *Gen.* xxi. 16, and xxvii. 3, and xlviii. 22. (i) *Num.* xxiv. 8. *Deut.* xxxii. 23, 42. (k) 1 *Sam.* xvii. 5, 38. (l) *Gen.* xv. 1. *Deut.* xxxiii. 29. *Jud.* v. viii. 1 *Sam.* i. 21. (m) 1 *Sam.* xvii. 5. (n) *Jud.* ix. 54. 1 *Sam.* xiv. 1, and xvii. 38, 39, 54, and xxxi. 9, 10, and 2 *Sam.* ii. 21. (o) *Jos.* xvii. 16, 18. *Judg.* i. 19, and iv. 3. (p) Page 13. (q) *Opera & dicum, lib. 1, Ovid Metam. lib. 1.*

ons. The Word which he constantly uses, is (r) *γῆνος*, a Kind of Men, which *this learned Author* mistakes seven Times for *γενεὰ* a Generation, and so draws an Inference from *Hesiod*, which he never intended. If I should say, That from the Time, that the Land of *Canaan* was inhabited, till now, there have been five Kinds of Men, who have been Lords of it, the *Canaanites*, the *Israelites*, the *Romans*, the *Saracens* and the *Turks*, I should say as much as *Hesiod* did, when he spoke of another Part of the World. But if another should infer from thence, that I should say, there are five Generations only from that Time to this, and that I reckoned three Generations to an hundred Years; the Consequence of such Arguing might easily be denied.

This learned Author tells us, (s) that *with these Phœnicians there came Men into Asia the Less and those Parts, a Sort of Men skilled in their religious Arts and Sciences. And these settled in several Places under the Names of Curetes, Corybantes, Telchines, and Idæi Daëtyli. Sanchoiatho* tells us, (t) that *the Dioscuri, or Cabiri, or Corybantes or Samothraces came from Sydyck, in the twelfth Generation after the Creation, and (u) settled at Berytus, among the Sons of Japhet. Their Intention was to establish an idolatrous Worship, in which they were too successful before the Time of David, which was about a thousand Years after.*

This learned Author also (x) adds, That *the Idæi Daëtyli find out Iron in Mount Ida in Crete, and work it into Armour, and iron Tools, and thereby give a Beginning to the Trade of Smiths, and Armourers in Europe, and by Singing and Dancing in their Armour,*

(r) *Hesiod Operum & dierum lib. 1, Vers. 109, 120, 126, 139, 142, 155, 174.* (s) *Page 14.* (t) *Cumberland's Sanchoiatho, Page 18.* (u) *Ibid. Page 38.* (x) *Page 14.*

and Keeping Time by Striking upon one another's Armour with their swords, they bring in Musick and Poetry. One would almost think, that the Placing this so late as in *David's* Reign was done in direct Opposition to the *sacred Scriptures*, which make Musick, and Poetry, and Working in Brasses and Iron much older, and give a different Account of the Rise of it. And such late Inventions as these is too sad an Argument, that these Countries could not be peopled so early, as *Moses* mentions.

He also adds, (y) that about that Time *Ammon* reigns in *Egypt*. It will be very difficult to find the Name of any King of *Egypt* called *Ammon* in any authentick Catalogue, except *Ham* the Son of *Noah*, who is often called *Jupiter Hammon*, and from whom *Egypt* was (z) called *The land of Ham*. It is certain, that *Eratosthenes* mentions no such Person, and yet he was never accused of omitting any. However, this learned Author plainly intimates him to be one of the first Kings of *Egypt*, by affirming, (a) that he conquered *Libya*, and reduced that People from a wandering savage Life to a civil one, and taught them to lay up the Fruits of the Earth. All these are Arguments of the greatest Antiquity. This learned Author further adds, that from him *Libya*, and the Desert above it was anciently called *Ammonia*. So that he gave the ancient Name to the Country there about. The Admirable *Bochart* (b) ascribes all this, and much more to *Ham*, and brings good Arguments and Authorities to prove his Assertion. He saith, that *Ham* was sent away by *Noah* into the barren Sands of *Africa*, where he was for many Ages worshipped under the Name of *Jupiter Ham* or *Hammon*. That *Ham* was *Jupiter*, is evident,

(y) *Ibid.* (z) *Psal.* lxxviii. 51, and cv. 23, 27, and cvi. 22.
(a) Page 14. (b) *Phaleg lib.* 4, cap. 1, pag. 203.

First, From the Name (c) *Ham* came the *Egyptian* Word 'Αμῶν and the *African* Word *Hammon* or *Ammon*; which every one knows to be the Names of *Jupiter*. Secondly, *Ham* signifies *hot*, from the *Hebrew* Verb חָמַם to be hot, or wax hot. Thus the *Greek* Word Ζεὺς comes from the Verb ζέω to be hot. Thirdly, As (d) *Ham* was the younger Son of *Noah*; so *Jupiter* is reckoned to be the younger Son of *Ham*, and therefore *Callimachus* (e) saith of him, that his Brethren, tho' they were elder than he, did not envy him, because he was the King of Heaven. Fourthly, *Ham* or *Jupiter* was reckoned to be the King of Heaven, because *Africa* fell to his share of the World, a great Part whereof being between the Tropicks had the Sun and the Planets sometimes over their Heads, and therefore they were supposed by (f) the Poets to be nearer to Heaven. *Bochart* adds another Argument from (g) the *Hebrew* Text, and *Sanchoniatho* (h) tells us the same; which the Learned may consult for farther Proof, if these are not sufficient.

The Word *Ham* being wrote in *Hebrew* with a harsh Guttural, the first Letter thereof is sometimes translated into the *European* Languages by an *Aspirate*, as in *Hezekiah* and *Hilkiah*, and hence he is called *Hammon*. It is sometimes translated by the *Septuagint* into the Letter χ. Thus (i) *Haran* in the *Old Testament* is (k) *Charran* in the *new*, and (l) *Charræ* in *Latin*. And *Ham* is always translated into *Greek* by Χαμ *Cham*. For this Reason the Land of *Egypt*, is called (m) Χημία *Chemia* by *Plutarch*; and in *Stephanus* Ἑρμοχίμης *Hermochymius*, from

(c) *Phaleg*, lib. 1, cap. 1, pag. 5. (d) *Gen.* ix. 24.
 (e) *Hymno in Jovem*. (f) *Lucan*, lib. 9----*Lybie*, nam proxima cœlo est, Ut probat ipse calor. (g) *Gen.* ix. 22. (h) *Cumberland's Sanchoniatho*, Page 34. (i) *Gen.* xi. 32, and xii. 4.
 (k) *Act.* vii. 4. (l) *Lucan*, lib. 1. (m) *Plutarch in Iside*.

Hermes or *Thoth*, one of their Kings, and *Ham*. And the Names of several of the *Nomi*, Pasturages or Countries of *Egypt*, as *Chemmis*, *Psochemmis* and *Pfittachemmis* do plainly allude to the Name of *Ham*. And as the Letters of the same Organ and particularly the Gutturals in the Oriental Languages are frequently changed among themselves; so this Letter hath been changed into the *Hebrew* & *Aleph*, which is no more than the *Lenis* among the *Greeks*, and so it hath been wholly omitted. Thus (n) GOD saith, *I will punish the multitude of No* (in *Hebrew* it is the *Ammon* of *No*, that is, the God *Ammon* for whose Worship a Temple was built in the City of *No*) and *Pbarao* and *Egypt* with their Gods, and their kings, even *Pbarao*, and all them that trust in him. And (o) *Art thou better than populous No?* In *Hebrew* it is *No Ammon*, or *No* where there was the very Image of *Jupiter* or *Ham*, whom the *Egyptians* worshipped, and therefore the City was called by his Name. And (p) *I will cut off the multitude of No*. In *Hebrew*, *Hammon No*, which the *Septuagint*, who well understood this Language, the Situation of *Egypt* and their Idolatry, renders thus, *In Diospolis, or The City of Jupiter there shall be a Rent*. Hence it is, that both (q) *Herodotus* and (r) *Plutarch* tell us, that the *Egyptians* call *Jupiter* by the Name of *Ammon*. *Bochart* tells us, (s) that from him the City of *Ammonia* in the Shore of *Marmarica* took its Name, as also the Country of *Ammonia*, where there was the Oracle and Temple of *Ammon* the most famous in the World, and from him all *Africa* was called *Ammonia*, as *Stephanus Byzantinus* proves out of *Alexander Polyhistor*. And this was the Rea-

(n) Jer. xlv. 25. (o) Nahum iii. 8. (p) Ezek. xxx.
 14, 15, 16. (q) *Euterpe*. (r) *De Iside et Osride*.
 (s) *Lib. 1. cap. 2. pag. 7.*

son that (t) *Jupiter Hammon* was worshipped by the *Egyptians*, *Ethiopians*, and all the People of *Africa*. And therefore *this learned Author* hath made a small Mistake in his *Chronology* of about a thousand Years, or something more, when he made *Ammon* or *Ham* the Son of *Noah* to reign in *Egypt*, when *David* was King of *Israel*.

This Author is pleased to tell us, that (u) this *Ammon* conquered *Libya*. But there was no Occasion for that. The (x) Sons of *Ham* were *Cush* and *Mizraim*, and *Phut* and *Canaan*. *Cush* and *Canaan* were planted in *Asia*, and *Mizraim* and *Phut* in *Africa*; *Mizraim* settled in *Egypt*, and *Phut* to the westward of him along the River *Niger* and the *Mediterranean* Sea. The Lake *Tritonides* separated the two Countries nearly into two equal Parts, and that which fell to *Phut* was called by his Name, as it is (y) in *Scripture*, and sometimes *Ammonia* in Commemoration of their common Parent, who likewise gave Names to several Places in *Egypt*, long before it was called *Libya*. Thus (z) *Josephus* tells us, *Phut* governed in *Libya*, and gave the whole Nation the Name of *Phutians*. And we read in divers Greek Historians of a River in *Mauritania* of this Name, and of a Country bordering upon it, which is called *Phute*; but the Name hath been since changed upon the Account of *Libys* (or (a) *Lubim*) one of the Sons of *Mizraim*. And (b) *Lubim* erected a Colony, and gave it the Name of *Libya*. This Colony being the first, which the Greeks failed to in the *Mediterranean* Sea, and finding it to be called *Libya*, they called the whole Shore by that Name, and so it spread it self in Length of Time

(t) *Lucan. lib. 9.* (u) *Page 14.* (x) *Gen. x. 6. 1 Chron. i. 8.*
 (y) *Ezek. xxvii. 10. Nahum iii. 9.* (z) *Jewish Ant. Book 1. Chap. 7.* (a) He is called *Lehabim* *Gen. x. 13.* (b) *Bochart. Phaleg lib. 4, cap. 33, pag. 206.*

throughout all *Africa* among the *Grecians*, whilst the eastern Nations called it (c) *Pbut*. So that it was called *Ammonia* from *Ham* the Father of *Mizraim*, and *Pbut* from the Brother of *Mizraim*, before it was called *Libya* from *Lubim* the Son of *Mizraim*. And consequently *Ham* had no Occasion to conquer it, having a Right to rule both *Libya* and *Egypt*, as the common Parent of both; which Right was esteem'd sacred and indisputable in those early Days.

However, *this Author*, that he might effectually confute himself, tells us, that (d) *Ammon conquered Libya, and reduced that People from a wandering savage Life to a civil one*. Perhaps the Meaning is, that he conquered them with Kindness; and if so, there needs no Dispute about this Matter. However this Expression shews him to be the first King, Governour or Founder of that Country, which may be true of *Ham*, but cannot with any Shadow of Reason be brought down so low as *David's* Time. Thus the (e) *Chinese* tell us of their first King or Emperor *Fobi*, that he first made Laws and Statutes in his Kingdom, that he appointed a Distinction of Habit between Men, and settled Marriage, whereas before, Men and Women lived promiscuously together like brute Beasts. And this (f) we are told,

(c) *Ibid.*

(d) *page 14.*

(e) *Martinii Historia Sinica.*

(f) *Horat. de Arte poetica.*

Silvestres homines facer interpretsque deorum
Cædibus, & victu sædo deterruit Orpheus,
Dictus ab hoc lenire tigres, rabidosque leones.
Dictus & Amphion Thebanæ conditor arcis
Saxa movere sono testudinis, & prece blandâ
Ducere quò vellet. Fuit hæc sapientia quondam
Publica privatis secernere, sacra profanis,
Concubitu prohibere vago, dare jura maritis,
Oppida moliri, leges incidere ligno.
Sic honor & nomen divinis vatibus, atque
Carminibus venit.

was

was the true Reason, why *Orpheus* and *Amphion* the Builders of *Thebes*, are said to tame Tigers, Wolves and Lions, and to make Trees and Stones to follow them for the Sake of their Verses and Harmony.

It is not possible to know exactly, when the *Libyans* were first made a civilized People. But as they had the same common Parent with the *Egyptians*; so we may conclude, that they were a civilized People about the same Time. We are sure from *Scripture* that the *Egyptians* were civilized in *Abraham's* Time, and it might be long before. *Abraham* (r) well knew, that the *Egyptians* would not take another Man's Wife, whilst the Husband was alive, and (s) *Pharaoh* King of *Egypt* had the same Notion in his Time. *Abimelech* the King of the *Philistines* (t) was also of this Opinion, and made it a Case of Conscience both in himself and his People. He knew also the (u) Obligation of an Oath, and that Covenants thus confirmed ought inviolably to be observed. And (x) one Reason, why *Joseph* was made Governor over the Land of *Egypt*, was, that he might improve these moral Notions of good and evil among them, and so inform the princes according to the will of the King, and teach his senators wisdom. So that so good an Example in *Egypt* could not fail of being imitated by their Neighbours and Relations in a less Space of Time than six or eight hundred Years.

This Author (y) farther adds, that he taught the *Libyans* to lay up the Fruits of the Earth. This is an Argument, that he was the first Inhabiter there, since without it, it is impossible, that they could live out a whole Year, tho' we should suppose two Harvests, one at Spring, and the other at Autumn,

(r) Gen. xii. 10, 11, 12, 13. (s) Gen. xii. 18, 19. (t) Gen. chap. xx. (u) Gen. xxi. 22. &c. (x) Psal. cv. 17, to 23. (y) Page 14.

especially among a People, who lived so near to the Overflowings of the *Nile*, as the ancient *Libyans* did.

This Author farther adds, that (z) *Ammon* was the first, who built long and tall Ships with Sails, and had a Fleet of such Ships on the Red Sea, and another on the Mediterranean at *Irasa* in *Libya*. 'Till then they used small and round Vessels of Burden, invented on the Red Sea, and kept within Sight of the Shore. That those tall and long Ships were invented by *Ham* is very probable, who having been in the Ark could not be ignorant of Navigation, whose Offspring at *Berytus* of the (a) twelfth Generation (as *Sanchoniatho* tells us) or immediate Offspring invented the Building of a complete Ship; and thus they transported their Brethren the *Arvadites* into the Island of *Aradus*. This might be done, before ever *Ham* went into *Egypt*, and *Ammonia*; and so their Brethren might practise the same in those other Countries. It is certain, that (b) *Moses* had a Notion of complete and large Ships in *Egypt* in his Time, by the Help of which a whole Nation might be transplanted, and therefore he threatens the *Israelites*, if they should be disobedient; in those Words, *The LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again. And there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.*

As to the small and round Vessels of Burden formerly used in those Parts, it is hardly probable, that they were of such a Shape. The Ark was certainly the Pattern for Ships in those ancient Times. This was (c) 500 Cubits long, 50 Cubits broad, and

(z) Page 14.

(a) Cumberland's *Sanchoniatho*, page 28.

(b) Deut. xxviii. 68.

(c) Gen. 6. 15.

30 Cubits high ; so that the Model was an *Oblong* or *Parallelepiped*, the Breadth being much less than the Length, and the Height much less than the Breadth ; the also Sides were straight, and the Bottom flat. Such as these might be easily built, their Timber being naturally fit for such a Purpose. But if we suppose them to be *small and round Vessels*, we must suppose, that they did either crook their Timber, or cut a great deal to Waste ; and it may puzzle a small *Mathematician* to demonstrate, that they would take so much Pains to so little Purpose.

This learned Author (c) farther adds, that *for the Enabling the Egyptians to cross the Seas without seeing the Shore, they began in the Days of Ammon*, whom he places as Contemporary with *David*, to observe the Stars ; and from this Beginning, *Astronomy and Sailing had their Rise*. The *Astronomical Observations* sent by *Callisthenes* to *Aristotle* from *Babylon*, in the Time of *Alexander the Great*, of 1903 Years standing, prove, that they were begun before the Dispersion from *Babylon* ; and therefore it is more probable, that all the dispersed Nations took their first Skill from thence. *Josephus (d)* from *Berosus* saith, that *Abraham*, when among the *Chaldeans*, was a great and just Man, and famous for his celestial Observations. And *(e)* he adds, that *Abraham* read to the *Egyptians*, *Lectures of Astronomy and Arithmetick*. And *Moses* being *(f)* directed by *GOD*, that the Children of *Judah* should always pitch on the east Side of the *Tabernacle*, and that the Rest should encamp in a Mathematical Order, all the Time that they were in the Wilderness, plainly shews, that *Moses* had Skill in *Astronomy* for the Making such Observations, and that *(g)* this was a Part of the *Wisdom of the Egyptians*,

(c) Page 15. (d) *Jewish Ant. Book 1. Chap. 8* (e) *Ibid. Chap. 9.* (f) *Num. ii. 3, 10, 18, 25.* (g) *Act. vii. 22.*

in which he was so eminently *learned*. And it must be owned, that it was as difficult for Strangers to take the Points of the Compass in the Wilderness, as at Sea ; and Observations from a Star near the *Pole*, or near the *Equinoctial*, or the Rising or Setting of any fix'd Star, would have been more to this Purpose, than any which could be taken from the Sun, Moon, or Planets.

This learned Author (b) farther tells us, that *Hiberto the Lunisolar Year had been in Use ; but this Year being of an uncertain Length, and so unfit for Astronomy in his Days, and in the Days of his Sons and Grandsons, by observing the Heliacal Risings and Settings of the Stars, they found the Length of the solar Year, and made it to consist of five Days more than the twelve Calendar Months of the old Lunisolar Year.* This was begun by *Ham*, from what he had learned at *Babylon*, carried on by his Son *Mizraim* the first King of *Egypt*, and compleated by *Thoth* his Grandson, and second King of the same Country. In *Ham* and *Mizraim's* Time, the Year consisted of twelve Months, and each Month of thirty Days ; so that there were 360 Days in the whole. When the Year began at that Time is uncertain : But as in the *Roman Calendar*, the Month of *August* immediately succeeded the Month of *July*, and both were in Commemoration of *Julius Cæsar* and *Augustus*, who immediately succeeded him ; so in the *Egyptian Calendar*, the Month *Thoth* immediately succeeded the Month *Mesori*, and both were so named in Commemoration of *Mizraim* and his Successor *Thoth*. *Thoth* is universally owned to be the greatest Philosopher that ever governed *Egypt*, and to be also very politick in the Management of the Wars between *Upper* and *Lower Egypt* : For

this Reason he was called *ערום Harom* or *the subtle, cunning Man*, as it is in the *Hebrew*, which Word the *Greeks* translated into *Hermes*. For this Reason he was also represented by a Hound, a Creature of the quickest Scent, to shew his Sagacity ; his Picture was made with a Dog's Head ; he was worshipped as a God, and was the (i) *Latrator Anubis*, or the *barking Dog*, mentioned by *Virgil* among the *Egyptian* Deities ; he was also consecrated into the Planet *Mercury*, and is therefore called *Mercurius* among the *Latins*. He added the five Days of the Year, which are called in *Greek* *Ἐπαγόμεναι Epagomenai* or *superadded*, and by the *Ethiopian's* *Pagomen* ; and in Commemoration hereof, as done by him, the *Egyptian* Year was altered, so that it began with the Month *Thoth*, and then these five Days happened to be placed between the Months of *Mesori* and *Thoth*. Of this (as (k) *Plutarch* tells us) the *Egyptians* give an Account under this Fable, That *Mercury* being once at Dice with the Moon, he got from her a 72^d Part of the Year, which he afterwards added to the 360 Days, which were anciently the Days of the Year, which they called *Ἐπαγόμεναι*, and therein celebrated the Festivals of their Gods. The first of these Days was dedicated to *Osiris*, the second to *Orus*, the third to *Typho*, the fourth to *Isis*, and the fifth to *Nephtha*, who was the Wife of *Typho*, and Sister of *Isis*. Now the Names of these five Gods may shew us, about what Time these five Days were introduced. *Osiris* is allowed to be the same with *Mizraim* the Son of *Ham*. *Orus* was his Son, *Typho* married his Sister-in-Law, *Isis* was his Wife, and *Nephtha* her Sister ; so that they were all contemporary. And as the Months of *July* and *August* in our *Calendar* were dedicated to these two *Roman* Emperors in the Time,

(i) *Ænæid.* 6. *versus finem.*(k) *De Iside & Osiride.*

when the last was living, or but newly dead ; so the Dedication of these supernumerary Days in the *Egyptian Calendar* is an evident Argument, that these Days were inserted about the same Time, as is here mentioned.

From this Account of the *Egyptian Year*, when compared with *Josephus* and *Herodotus*, we may observe the Time, when *Egypt* was first peopled, and also when this new Form of the Year was settled in the Reign of *Thoth* in such a Manner, as is perfectly agreeing with the *Annals* of *Archbishop Usher*, and the Catalogue of the *Egyptian Kings*, as mentioned by (l) *Eratosthenes*, and settled by Bishop *Cumberland*. *Josephus* (m) having spoken largely of *Solomon's* Buildings, and mentioned his Marriage with the Daughter of *Pharaoh*, gives the Reason why the *Egyptian Kings* were called by that Name ; viz. because that Name in the *Egyptian Language* signifies a King ; and he affirms, that that Title had been born by all the *Egyptian Soveraings* from *Minæus*, who built *Memphis*, and lived many Years before their Forefather *Abraham*. By *Minæus* he means *Menes* or *Mizraim*, because he is distinguished by a sure Mark, as the Founder of *Memphis*, which *Herodotus* (n) expressly testifies that *Menes* built. And *Manetho* in *Africanus* affirms, that his Son *Atbothes* or *Thoth* built a Palace in it, which supposes the City to have been built by some Predecessor, and he had no Predecessor but *Menes* or *Mizraim*. Now *Josephus* tells us in the same Place, that he was about 1300 Years before *Solomon's* Marriage with the Daughter of *Pharaoh* King of *Egypt*. In this Account he mistakes 112 Years, for in the Beginning of the Chapter, where he speaks hereof, he allows 592

(l) *Cumberland's Sanchoniatho after Page 40.*
Ant. Book 8. Chap. 2.

(n) *Euterpe.*

(m) *Jewish*

Years from the Departure out of *Egypt*, to the first Building of the Temple ; but the *Scripture* (o) positively affirms, that it was but 480 Years in all. Therefore by Substracting 480 from 592, it is evident, that *Josephus* reckoned 112 Years too many ; which substract from 1300, and the Remainder will be but 1188 ; and the Marriage of *Solomon* with *Pharaoh's* Daughter was two Years before that, so that from *Menes* or *Mizraim* to this Marriage is but 1186 Years, which brings us back to the Time, not when *Mizraim* was made the first King of *Egypt*, but to the Time of his first Coming with his Family thither, or settling a Colony there, or the Time, when *Egypt* was first inhabited. Now the *Primate of Armagh* hath settled the Time of this Marriage to the Year of the World 2992, so that from thence substract 1189, and the Time when *Egypt* began to be inhabited, was in the Year of the World 1806.

Herodotus tells us, (p) that there was an *Egyptian* Fable, that in the Time of their oldest Kings, or their first Settling in *Egypt*, the Sun had twice changed his Rising and Setting ; that is, The Beginning of any particular Month had so changed its Place, as to run twice through all the Signs of the *Ecliptick*, and return to the Point, where it was at first, which was only caused by a Variation of their Months, and not by any Alteration in the Course of the Sun. Thus it must happen in 137 *Julian* Years. For this Number being multiplied by 365, the Days of a Common *Julian* Year, the total is 50005, to which add 35 for *bissextile* Days, and the Total it 50040, which divided by 360, and the Quotient it 139, without a Remainder, which shews, that in 137 *Ju-*

(o) 1 Kings vi. 1.
atione Temporum, lib. 3.

(p) *Euterpe*. Vide *Scaligerum de emen-*

lian Years, there are 139 *Egyptian* Years of 360 Days, or that the Beginning of any *Egyptian* Month had run twice round the *Ecliptick* Line in such a Space. And therefore if to 1806, or the Year of the World when *Egypt* was first inhabited, there is added 137 Years, for the Time of these Alterations of the Months, the Total is 1943, or the Year of the World, when the *Calender* was thus fix'd by *Thoth* the second King of *Egypt*, or according to our Learned Primate in the Year before CHRIST 2061, and consequently 1027 Years before the Time, in which *this learned Author* hath placed it. And according to all these Accounts the *Egyptian Chronicle* will stand thus.

Year of the World.

The Flood	1656
<i>Peleg</i> born, and the Sons of <i>Noah</i> separated	1757
Dispersion from <i>Babylon</i>	1797
<i>Egypt</i> first inhabited	1806
<i>Mizraim</i> made first King of <i>Egypt</i>	1849
<i>Thoth</i> the second King of <i>Egypt</i> begins to reign	1911
<i>Thoth</i> rectifies the <i>Egyptian</i> Year	1943
<i>Thoth</i> dies	1970

This learned Author farther adds, that *Ceres* in the following Year comes into Attica and there teaches the Greeks to sow Corn, for which Benefaction she was deified after her Death. This is an Argument, that Greece could not be peopled long before this Time; since such Arts, as are necessary to bring Food out of the Earth for the support of human Life, must be contemporary with the Inhabitants, or else they must perish by Famine. When Adam was in the State of Innocency, he was (q) put into the garden to dress it, and to keep it. His Sons betook

(q) Gen. ii. 15.

themselves to Business of the same Nature. *Abel* (q) was a keeper of sheep, and *Cain* was a tiller of the ground. After the Fall the Curse upon the Posterity of *Adam* was, (r) *In the sweat of their face they should eat their Bread*; and more particularly to *Cain*, that (s) *when he tilled the ground, it should not yield unto him its strength*. *Noah* the Father of the new World (t) was an husbandman, and planted a Vineyard; and there is no Doubt, but all the Patriarchs, when they were dispersed abroad, carried such Arts as these into all Countries, wherever they went. The (u) seven Years of Plenty and Famine in all the Land of *Egypt* in the Time of *Joseph*, is an Instance of their great Husbandry, since at that Time and after they did (x) both plow, and (y) sow the Land. And therefore it must be strange, that so necessary an Art as this, should not be known in *Greece* in so many hundred Years after. But the Consequences of this Notion are dreadful. For first, it supposeth *Greece* to be peopled not long before this Time. This must destroy the Account, which *Moses* gives us, how the *Isles of the gentiles* were regularly inhabited by the Sons of *Japhet* according to their Families, and whilst their Names were fresh in Memory, which must be near a thousand Years before the Time, in which *this learned Author* seems to place it. And secondly, It places the Beginning of *Pagan* Worship many hundred Years later than the Account, which we have of it in the *sacred Scriptures*. *Spencer* in his Book *de legibus Hebræorum* endeavours to prove with the utmost Learning, that many of the Rites and Ceremonies given by GOD to be observed by the Children of *Israel* were designed to

(q) Gen. iv. 2. (r) Gen. iii. 19. (s) Gen. iv. 12.
 (t) Gen. ix. 20. (u) Gen. xli. (x) Deut. xii. 10. Job
 iv. 8. (y) Gen. xlvii. 23.

prevent their Apostatizing to the Idolatry of the *Zabii*, the *Canaanites*, the *Egyptians*, and the Rest of the Heathens, who were their Neighbours; much to the same Purpose may be seen in *Vossius de IdololatRIA*, in *Selden de Diis Syriis*, and in more ancient Authors, as *Plutarch de Iside et Osiride*, and *Lucian de Deâ Syriâ*. But *this Author* destroys all at once, by Bringing down the Beginnings of the *Grecian* Idolatry as low as the Time of *David*. He saith, that about the Middle of his Reign (z) *Ceres comes into Attica, and there teaches the Greeks to sow Corn; for which Benefaction she was deified after her Death. And she first taught the Art to Triptolemus the young Son of Celeus King of Eleusis.* So that here seems to be his first Pagan Deity; and (a) five Years before this *the Idæi Dactyli nurse up the Cretan Jupiter* (for the same Purpose) *in a Cave of the same Mountain, dancing about him with their Armour.* Now the *Scripture* gives us a much more early Account of false Worship, than this amounts to; and tho' it doth not tell us the Beginning, yet it tells us the Practice of it above a thousand Years before this Time, and ushers it in with a solemn Affelevation, (b) *Thus saith the LORD GOD of Israel, Your fathers dwelt on the other side of the Flood in old time, even Terah the father of Abraham and the father of Nahor, and they served other gods. That Laban the Syrian was an Idolater, is plain from his Asking Jacob, (c) Why hast thou stolen my gods? These were (d) Teraphim or Images, which Rachel had stolen unawares to Jacob, and put them in the camels furniture.* And they were so abominable, that (e) before *Jacob* could build an Altar to the true GOD, he has obliged to purge his Household from them. And if it

(z) Page 15. (a) Page 14. (b) Josh. xxiv. 2. (c) Gen. xxxi. 30. (d) Gen. xxxi. 34. (e) Gen. xxxv. 1, 2, 3, 4.

was thus among the Posterity of *Shem*, who was always reckoned the most remarkable for his Piety, and begun before the Death of *Noah*; what may we expect in the Ages immediately following in the Posterity of *Japhet*, and especially of cursed *Ham*? When the Children of *Israel* were delivered from their Bondage, it was foretold with this Expression, (f) *Against all the gods of Egypt I will execute Judgment. I am the LORD. Baal zephon* (g) is no more in *Hebrew* than *Baal the watchman*, and was an Idol placed by the *Red Sea* to observe the *Israelites* in their Journies; and therefore *GOD* commanded the *Israelites* to encamp over against this Idol, to shew to all the World, how in significant he was to prevent, what the true *GOD* had determined. The (h) *Golden Calf* was but a Resemblance of an *Egyptian God*, and the same may be said of (i) the *Tabernacle of Moloch*, and (k) *Chiun*, or the star of their God *Remphan*, which were figures that they made to worship in the Wilderness. The (l) *Idols of Canaan*, which are often called (m) *other Gods*, *molten Gods*, *strange Gods*, *Idols of Silver*, of *Gold*, of *Wood*, and of *Stone*, *graven by Art and man's device*, *molten Images*, *graven Images*, and (n) *Gods of Silver*, and *Gods of gold* are frequently mentioned. These were Men and Women, whom they deified, as *Ceres*, *Jupiter* and others, after their Decease, for some eminent Service which they had done for their Country. And when the *Israelites* worshipped them, it is said, (o) that they sacrificed to devils (*Dæmonibus*, to Souls departed) and not to the true *GOD*. And when the *Israelites* in the Wilderness (p) joyned themselves

(f) *Exod.* xii. 12. (g) *Exod.* xiv. 2. (h) *Exod.* xxxii.
 (i) *Act.* vii. 43. (k) *Amos* v. 25, 26. (l) *Psal.* cvi. 38.
 (m) *Exod.* xx. 3. and xxiii. 13. *Deut.* v. 7. and vi. 14. and vii.
 4. and viii. 19. (n) *Exod.* xx. 23. and xxxii. 31. (o) *Deut.*
 xxxii. 17. (p) *Num.* xxv. 1, 2, 3.

unto Baalpeor, and did eat of the sacrifices of their Gods, the Psalmist saith, that (q) they did eat the sacrifices of the dead. As for the Idols of Greece or among the Posterity of Japhet, there is little Notice taken of them in Scripture, it being without the Bounds of that History. But as they are called גוים the Gentiles or Nations, so there is no doubt but Moses alludes to them, when he frequently mentions (r) the Gods of the nations, and useth the same Word.

As for Idolatry and other Kinds of false Worship, its Rise may be traced in a very different Method from that of this learned Author. And therefore I hope, that the following Account may not be unacceptable.

When Adam and Eve were in a state of Innocency, GOD appeared often to them, and discoursed familiarly with them. Such Appearances as these the Jews unanimously represent to be like a glorious shining Light or a Flame of Fire, and this they called *The divine Shechinah* or *Habitation of GOD*. When they fell from their first State of Innocency GOD drove them out of *Paradise*, and appeared not as a tender Father, but as an affronted King. He (s) appeared in Glory with the Cherubims round him, like a flaming sword, turning it self about every Way, on the east side of the garden, to prevent all Possibility of Returning thither again. However after the Promise of a (t) Mediator apply'd by Faith, GOD shewed himself reconciled, his true Worship was observed, and Adam performed the Office of a Priest in his own Family. When Cain had murdered his Brother, GOD appeared to him in Anger, and told him, (u) that he was cursed, that when he

(q) Psal. cvi. 28, 35, 36, 37. (r) 2 Kings xviii. 33. and
 xix. 12. Isai. xxxvi. 18. 2 Chron. xxxii. 13, 14, 17. Psal.
 xcvi. 5. (s) Gen. iii. 24. (t) Gen. iii. 15. (u) Gen.
 iv. 11, 12.

tilled the ground, it should not yield unto him its strength, but he should be a fugitive and a vagabond in the midst of the earth. Accordingly (x) Cain went forth from the presence of the LORD, he separated himself like an excommunicated Person. The Divine Majesty or Shechinah appeared no more to him, and he lived as (y) a fugitive in the land. Cain thus despairing of GOD's Favour and Protection, neglected his Worship, and set up false Gods in Opposition to the true one. The Scripture plainly intimates, that this was about the Birth of *Enosh* the son of *Seth*, and Grand-son of *Adam*, in the 230th Year of the World. This was a Grief to them, who had a Regard to their Maker, and therefore this Son was called (z) *Enosh*, which Name in Hebrew signifies sorrowful, because (a) Men began at that Time to worship other Gods, to call the Creatures by the Name of the LORD, and (b) ascribe to inanimate Beings the incommunicable Name. This is the Interpretation of (c) the Chaldee Paraphrasts; and (d) a great Number of the Jewish and Arabian Writers are of the same Opinion. *Sanchoniatho* (who wrote the History of the World from *Adam* in the Line of *Cain*, from the Records of *Thoth* the Grand-son of *Ham*, which were kept at *Berytus*, on Purpose to confront the History of *Moses*, and establish the Pagan Idolatry) saith, that (e) when great Droughts came, when (f) the earth was cursed for the Murder of *Abel*, so that when it was tilled, it did not yield its strength, *Cain* and his Wife stretched forth their Hands to Hea-

(x) Gen. iv. 16. (y) The Word *Nod* in Hebrew signifies a Fugitive, and is so translated Verse 12. (z) Lightfoot. Vol. 1. Page 3. (a) Gen. iv. 26. (b) Wisd. xiv. 21. (c) Onkelos and Jonathan. (d) See Selden de deis Syris. Prolegom. 3, and Hottinger's Smegma orientale, pag. 230. (e) Cumberland's Sanchoniatho, Page 23, and 236. (f) Gen. iv. 11, 12.

ven toward the Sun; for him, saith he; they thought to be the only Lord of Heaven, calling him Beelsamin, which in the Phœnician Language is, The Lord of Heaven. He thought the Heat of the Sun occasioned the Drought, and therefore being forsaken by GOD, and put out of his special Protection, he worshipped that Being, which had the nearest Resemblance, that he could find, of that *Glory of the LORD*, who had formerly appeared unto him, and had now forsaken him.

The third and fourth Generations inclusive of *Adam*, as (g) mentioned by *Sanhoniatho*, give us no Instance of any Progress in Idolatry; the Names of some of them, being *Light, Fire and Flame* in the third Generation, looks as if they were set apart for the publick Worship of such Deities, it being the most ancient Sort of Idolatry; and it is observable, that the *Scripture* tells us that *Cain* (b) had a Son born at the same Time, who was called *Enoch*, or a *Dedication*, which seems to imply, that this Name was given in Commemoration thereof.

In the fifth Generation he tells us, that after violent Tempests, a Wood took Fire and was burnt; and *Ufous* consecrated two *σῆλας* ruder stones, translated Pillars to the Fire and Wind (probably those violent ones, that had burnt the Wood) and he bowed down to, or worshipped them, and poured out to them the Blood of such wild Beasts, as had been caught in Hunting. And when these were dead, those that remained consecrated to them *σάβδς* Stumps of Wood, and *σῆλας* Pillars worshipping them, and keeping anniversary Feasts unto them.

In the seventh Generation (i) *Sanhoniatho* saith, that there were two Brothers, the Inventors of Iron, and the Forging thereof. One of these was called Chry-

(g) Cumberland's *Sanhoniatho*, Page 24, and 237. (b) Gen. iv. 17. (i) Cumberland's *Sanhoniatho*, Page 25, and 238.

for (k) חורש אור, *An Artificer in Light or Fire*, whom he affirms to be "Ἡφαίστος, or *Vulcan*, and saith, that he was also worshipped after his Death for a God, and they called him *Dia-michius*, or *Jupiter* the great Inventor or Engineer. The Scripture (l) calls him *Tubal Cain* the Son of *Zillah* by *Lamech* the Polygamist, and saith, that he was the Instructor or Whetter on of every artificer in brass and iron. This was the Employment of *Vulcan* the God of the Smiths among the Heathens. The Resemblance of the Name of *Tubal Cain*, as it is in the western and eastern Languages with *Vulcan*, is very apparent.

In the ninth Generation (m) *Sanchoniatho* saith, that there was one *Agrouerus* or *Agrotes*, a Husbandman, who had a much worshipped Statue, and a Temple carried about by one, or more Yoke of Oxen. And among the Inhabitants of *Byblus* he is eminently called the greatest of the Gods. Such portable Tabernacles were that of *Moloch*, and of his Star *Chiun* or *Remphan*, which (n) *St. Stephen* saith, the *Israelites* carried with them in the Wilderness to bow down to, and to worship. And something like to this was done (o) the Advice of the Priests among the *Philistins* to send back the Ark of GOD, which was the Epitome of his Tabernacle or moveable Temple, upon a new Cart, and drawn by two milch kine. Thus a Flood of Idolatry overflowed the World, which together with other grievous Vices, provoked GOD in the next Generation to send a Flood of Waters, and to destroy them all except *Noah* and his Family.

(k) This Word is used in the Hebrew Bible, Gen. iv. 22, where we translate it an Artificer.

(l) Gen. iv. 22.

(m) Cum-

berland's *Sanchoniatho*, Page 27, and 249, &c.

(n) Act. vii.

43. (o) 1 Sam. vi. 8, 9, 10, 11, 12.

The first false Worship was therefore that of the Sun, Moon, and Stars ; as also of Light, Fire and Flame, as the nearest Resemblances of the Divine Majesty, and particularly (q) of the Winds and Fires, as a lower Sort of their naturally immortal Gods, which they seemed to have worshipped, because the Winds were of Kin to the celestial or ethereal Matter ; and Fire like the Nature of the Sun and Stars. And as the Mercies of GOD shewn in the Creation of Man, and the Promise of a Redeemer were the Beginning of true Religion upon a Principle of Love ; so the (r) Sense of Judgments and Calamities laid the first Foundation of Idolatry from a Principle of Fear. However, here is the Connexion of the Worship of Men after Death with the other. For they, who were so devout to the Fire and Wind, which burnt the Wood, were the first Men, which we read of, who were consecrated and honoured with Pillars in Commemoration, joyned with Adoration, or Bowing down to them, and Feasts. But here is no mention of Prayer to these Men after Death, or Sacrifice to them, or any peculiar Calling them Gods, or Worshipping them as such, which is expressly said first of *Vulcan* in the seventh Generation.

The first *Strange Worship* after the Flood, was like that of *Cain*, paid to the *Sun, Moon, and Stars* ; and the *Astronomical* Observations at the Tower of *Babylon* did contribute much for this Purpose. This in all Probability was that, which (s) *Joshua* lays to the Charge of *Abraham* and his Father *Terah* in the Land of the *Chaldeans*. The ancient *Persians* worshipped the Sun ; the *Magi* worshipped the Fire, and this was what *Zoroaster* introduced afterward among them in Opposition to the *Zabii*. And a very

(q) Cumberland's *Sanchoniatho*, page 240.
orbe deos fecit timor.

(s) *Josh.* xxiv. 2.

(r) *Primus in*

eminent Man (*t*) of our Kingdom hath proved from their own Writings, that they were not Idolaters. *Macrobius* affirms, that (*u*) even to his Time, the Philosophers avoided all fabulous Umbrages, when they spoke of the supreme GOD, and generally faith of heathen Antiquity, that it made no Image of this supreme Being, tho' it had many of other inferior Deities. In the Temple consecrated (*x*) by the *DioscURI* upon Mount *Cassius*, there is no Account of any Images originally there. And in the ancient Temple, built by *Hercules Melchartus*, the Son of *Demaroon*, it is expressly said, (*y*) that there were no Images therein. Their Worship was performed *sub dio*, in the open Air, so that the Objects of their Devotion were visible, and needed no such Representations. These (*z*) were first worshipped *per sacella*, that is, by their *Tabernacles*, and afterward also by Images. By these they meant the Orbs themselves, or the Sun, Moon, and Stars, which were in those Orbs, and animated them, in the same Manner, as the Soul of Man animates the Body, and was the Cause of all their Motions. And therefore they directed their Worship toward the Planet as the Object thereof. This was the only false Worship in the Land of *Uz* in *Job's* Time, and therefore when he clearth himself of the Sin of Idolatry, he only faith, that (*a*) *when he beheld the sun shining, and the moon walking in brightness, his heart was not secretly inticed to worship them, because he*

(*t*) Hyde in his *Religio veterum Persarum*. . . (*u*) *Lib. 1. cap. 2.* Nullum ejus simulacrum, cum diis aliis constitueretur, finxit antiquitas; quia summus Deus, nataque ex eo mens, sicut ultra animam, ita supra naturam sunt, quod nihil fas est de fabulis pervenire. . . (*x*) Cumberland's *Sanchoniatho*, page 31. . . (*y*) *Silius Italicus, lib. 3.* Sed nulla effigies, simulachrave nota decorum. . . (*z*) *Prideaux's Historical Connexion, Part. 1. Book 3. Page 177.* . . . (*a*) *Job xxxi. 26, 27, 28.*

would not deny that GOD, *who is above*. But these Orbs by their Rising and Setting being as much under the Horizon as above, they were at a Loss, how to address to them in their Absence. To remedy this they had Recourse to the Invention of Images, in which, after their Consecration, they thought, that these Intelligences, or Deities, were as much present by their Influence as the Planets themselves ; and that all Addresses to them were made as effectually before the one as before the other. And this was a great Promoting of Image-Worship among them. The worshipping of these Stars and the Images, Figures or Resemblances of them were in common Use, whilst the *Israelites* were in the Wilderness, and therefore they are (b) blamed for being guilty of the same. They are forbidden in the second Commandment to *make to themselves any graven image, or the likeness of any thing that is in the heaven above, and to bow down to them and worship them ;* and these in other (c) Places are expressly said to be *the sun, moon, and stars, and all the host of heaven*. These are supposed to be the Images, which (d) *Rachel* stole from *Laban*, which he called his *Gods*, and (e) from which *Jacob* purged his Family, when he went to *Bethel*, and built an altar to the true GOD, *who answered him in the day of his distress*.

But beside the Worship of the Sun, Moon, and Stars, and their Images, they had also Images of dead Men, particularly such as had been instrumental to find out useful Arts and Sciences, those who lived immediately after the Flood, and those Kings of *Upper and Lower Egypt*, who had fought valiantly in Defence of their Country against each other.

(b) Amos v. 25, 26. Act. vii. 42, 43. (c) Deut. iv. 19, and xvii. 3. 2 Kings xvii. 16, and xxi. 5, and xxiii. 4, 5, 11. 2 Chron. xxxiii. 3, 5. Ezek. viii. 16. Jer. xix. 33. and Zeph. i. 5.
(d) Gen. xxxi. 30, 34. (e) Gen. xxxv. 1, 2, 3, 4.

This Idolatry began, and was promoted among the Offspring of *Ham*, particularly in *Canaan* and *Egypt*, and from thence it went to *Africa* and *Greece*, and all other Parts of the World, of the Beginning whereof I shall give the following Account.

Sanchoniatho tells us, (f) that in the seventh Generation of the old World, there were *two Brothers*, the *Inventors of Iron*, and the *Forging thereof*. One of these he affirms to be *Hephæstus* or *Vulcan*, who was worshipped after his Death for a God. The Scripture tells us, that *Tubalcain* the Son of *Lamech*, who might be about that Time, was (g) an instructor of every artificer in brass and iron. And the (h) Arabick Historian adds, That after the Translation of *Enoch* (who (i) was also the seventh from *Adam*) the Sons of *Seth*, and the Sons of *Cain* worshipped Idols, and served them, according to the Imaginations of their own Hearts; and thus they were overwhelm'd in Perverseness, and fell mutually into Sin and Wickedness. *Plutarch* (k) tells us, that some called the Wife of *Ham* *Nemaus*, (l) upon which a learned Prelate of our Church makes this Observation, I cannot read it, but the Name *Naamah* comes to my Mind, and I cannot choose but ask, Was not this the famous Woman, of whose Birth alone in all *Cain's* Line *Moses* takes Notice, the Sister of *Tubal Cain*, and the last Person mentioned in that Line, and indeed the only Woman except *Eve*, whose Name is recorded before the Flood! If she was the Wife of *Ham*, we may give a very probable Reason for his Falling into Idolatry, notwithstanding his Father was so free from it. This Wife being taken out of the idolatrous Line of *Cain* before the Flood, might seduce him afterwards, as the

(f) *Cumberland's Sanchoniatho*, page 26. (g) *Gen. iv. 22.*
 (h) *Elmachinus*, pag. 10. *Eutychiei Annales edit. Pocock.* pag. 47, &c.
Hottingeri Smegma orientale, page 242. (i) *Jude Verse 14.* (k) *De Iside & Osiride.* (l) *Cumberland's Sanchoniatho*, page 107.
 idolatrous

idolatrour Wives of Solomon withdrew that wife Man from following the Steps of his Father David. There is Reason to believe, that this Generation, in which Naamah was, lived at the Time of the Flood, when Ham was married. And I cannot believe, that Moses would have noted this Woman, rather than any of Cain's Line, if she had not been a Person of great Fame in the World. And therefore when Ham brought Idolatry into the new World, he would not forget to keep up the Memory of his Brother-in-Law Vulcan, as one of the ancient Deities.

In the ninth Generation, *Santhoniatho* tells us (m) of 'Αγρός *Agrus*, and 'Αγρεύς & *Agrouerus*, or *Field* and *Husbandman*, who had a much worshipped Statue, and a Temple carried about for that Purpose. These Names (n) imply Gods of Husbandry, as *Pan*, *Pales* and *Silvanus* among the *Greeks* and *Romans*. And among the *Egyptians*, who were descended from *Ham*, and received their Religion from him, *Plutarch* not only mentions *Pan*, but also *Agroueris*, as a most ancient Deity, and intimates, that it is uncertain, who he was; tho' from the Likeness of the Name, we may suppose him to be the *Agrouerus* mentioned by *Santhoniatho*.

After the Flood we have this Account of the Original of Idolatry from the (o) *Arabick* Historian, That in the Days of *Serug* (the sixth from *Shem*, who was born in the 163d Year after the Flood, and lived 230 Years) Men prayed to Idols, every one worshipping and adoring whatever he thought fit. There were some, who worshipped the Heavens, others the Moon, others the Stars, others Birds, others the Earth, others wild Beasts, others Rivers, others Trees, and others Mountains. Others there were, who made a Picture after the Likeness of their Father,

(m) *Ibid.* page 248. (n) 'Αγρός and 'Αγρεύς &. (o) *Eutychii Annales*, pag. 47, & 56.

or Mother, or dear Friend, whom they honoured after their Deaths; which being a Picture they worshipped it, and took it for a God, and others made Images of Gold, Silver, Stone, or Wood. The first, who were guilty of this, were the Egyptians, the Babylonians, and the Inhabitants of the Sea Coasts. And (n) the Devil speaking out of the Belly of the Image, and commanding them so to do, was the Cause, that Men in those Days sacrificed their Sons unto Devils, and used Inchantments.

Accordingly Ham and his Posterity deify those, who were the first Parents of the new World. The first of these of Course was Noah. Sanchoniatho (o) calls him Ouranus or Heaven, and his Wife Ge, or the Earth; and he calls Ham, Chronus, and tells us, that Ham (in Revenge of the Curse, which he had from his Father) having laid an Ambuscade for him in a certain midland Place, Noah was consecrated, his Spirit or Breath was separated, his Blood dropt into the Fountains and Waters of the Rivers, and the Place was shewed in his Time. And (p) after that when there was a Plague and Mortality, Ham made his only Son (which he had by a Nymph of that Country called Anobret) a whole burnt Offering to his Father Noah, which laid the Foundation of the Causing their Sons and their Daughters to pass thro' the Fire, or be burnt alive in the Arms of the Idol Moloch among the Canaanites.

The Occasion of calling the Wife of Noah Γη, or the Earth, was (q) the Text of Scripture, where it is said, That Noah began to be an husbandman. In the Hebrew it is thus, And Noah began to be the husband of the earth. Accordingly, it being the early Opinion of the Heathens, that all Animals

(n) Ibid. pag. 59.

(o) Cumberland's Sanchoniatho, page 29.

(p) Ibid. page 37.

(q) Gen. ix. 20.

had their Being from a Mixture of terrestrial and celestial Matter, or Body and Soul; they could think no fitter Husband for the *Earth* than the *Heavens*, and therefore they called *Noah* and his Wife by these Names. The *Greeks* called him *Xρόν* & *Chronus* or *Time*, because their Ancients reckoned all their History of the World to begin with him; and the *Latins* called him *Saturn*, from *Satus* an old Word out of Use, because (r) he was the Chief among Husbandry. These three Sons of *Noah* were consecrated after their Deaths, as were also their Sons, and Wives, as *Ashtaroth* or *Astarte* the Wife of *Ham*, *Mizraim*, the Son of *Ham*, and his Wife *Isis* and their Posterity, who succeeded them in the Government of *Upper Egypt*. For this Reason (s) *Homer* complements the *Earth* by the Name of *the Mother of the Gods*, and *the Wife of the starry Heaven*. Hence arose the Stories of *Rhea*, *Ops*, and *Cybele*, by which they only meant *the Earth*, that she was the Mother of the Gods, because her Offspring and their Posterity, tho' born upon the Earth, were reckoned for Gods, and for their Merits were canonized and placed in Heaven. And because the Pastors of *Lower Egypt* fought against the Kings of the *Upper Country*, who were thus deified; hence arose the Stories of the Giants fighting with the Gods, so much in Use among the *Latin* and *Greek* Poets. These Giants were called *Titanes* or *Titanides*, and *Sanchoniatho* tells us, (t) that they were the Offspring of *Ham* by his Wife *Astarte*. They were the Children of *Canaan* the Son of *Ham*, or the *Canaanitish* Pastors, and were called so from the *Hebrew* Word *טִיט* *Tit*, which signifies

(r) Varro. (s) *Hymno in terram matrem omnium*, lined antepenult. (t) *Cumberland's Sanchoniatho*, Page 32.

Mud, because they dwelt in *Lower Egypt*, a Country continually dirty by the Overflowings of the *Nile*.

That *Noah* passed among the *Greeks* and *Latins* under the Name of *Chronus* or *Saturn*, is so fully proved in many Particulars by many learned (u) Authors, that there is no Room left to doubt it.

1. *Saturn* is stiled the Father of all, and so was *Noah*.
2. *Saturn* is stiled a Preacher of Righteousness, and so was *Noah*.
3. All things were common and undivided under the Reign of *Saturn*, and in the Days of *Noah*.
4. All Men enjoyed the highest Peace both under *Saturn* and under *Noah*.
5. All Men used but one Speech in the Time of *Saturn* and *Noah*.
6. *Noah* was said to be the Husband of the Earth, and so was *Saturn*.
7. *Saturn* is said to be the Planter of Vines, and so was *Noah*.
8. *Saturn* is stiled the President of Drunkenness, and hence came the *Saturnalia* or Revels consecrated to his Memory; and *Noah* drank of the wine, and was drunken.
9. *Saturn* is said to be the Author of that Law, which forbid the Gods to behold Men naked, and this was but a Tradition of the Curse of *Ham* for Beholding his Father's Nakedness.
10. *Saturn* is said to arise together with his Wife and Children out of the Sea; a Tradition of *Noah* with his Wife and Children being delivered from the Deluge.
11. A Ship was the Symbol of *Saturn*, and nothing is more commonly spoken of than *Noah's Ark*.
12. In an ancient Temple at *Hierapolis* or *Aleppo* (x) there is an Image of *Saturn*, or the elder *Deucalion*,

(u) Bochart. *Phaleg. lib. 1. cap. 1. fol. 1.* Vossius *de Idololatriâ, lib. 1. cap. 18.* Owen *Theol. lib. 1. cap. 1. page 89.* Stillingfleet's *Origines sacræ, Book 1. Chap. 5. Sect. 8.* Dickenson's *Delpi Phœnicizantes, Diatribe of Noah's Names.* Gale's *Court of the Gentiles, Part 1. Book 2. Chap. 1.* (x) Lucian *de Deâ Syriâ.*

who came (as they say) from *Scythia*, or the Mountains of *Ararat*, over whose Head stood a golden Dove, which was so sacred in that Country, that they never eat any Pidgeons there about; and this Dove was so contrived (as they reported) that it fled away twice a Year, at the Time of a Commemoration there made of the Flood by Pouring out Abundance of Water; which not only the Priests, but also many other Men brought from *Syria*, *Arabia*, beyond *Euphrates* and other Places. And what should be the Original of all this, but the Flood and the Dove mentioned by *Moses*? 13. *Saturn* is said to have devoured all his Children but three; and the Flood destroyed all the World, except *Noah* and his Family. Lastly, *Noah* (y) had three sons, *Shem*, *Ham* and *Japhet*, and by them was the whole earth overspread; and *Saturn* had three Sons to answer these: *Ham* inhabited (z) the hill country, which was supposed to be nearer Heaven, and *Jupiter Hammon* the Son of *Saturn* was reckoned to be the God of Heaven. *Japhet* the Son of *Noah* possessed *Greece* and the Islands in the *Ægean Sea* by Sailing thither, and *Neptune* the Son of *Saturn* is reckoned to be the God of the Sea. *Shem* the Son of *Noah*, was hated by his Brethren because of the Blessing of Primogeniture conferred upon him; and to shew their Disesteem of the third, *Pluto* the Son of *Saturn* was reckoned to be the God of Hell. To this I shall add, that *Jupiter Hammon* was always reckoned the greatest of the Gods, the Father of Gods and Men; and the Governour of the World; and *Ham* was most worshipped by the *Egyptians*, the first Rise of the latter Idolatry, because he was the Father of their Nation, especially of their deified

(y) Gen. ix. 19. (z) Jos. xiii. 16, and xxi. 11. Luke i. 39, 65.
Kings,

Kings, and had been formerly Governor of *Egypt*, which was therefore called (a) *the land of Ham*.

This is the Reason, that the *Egyptians* (who boasted, that they were the most ancient People in the World, and that they had a Catalogue of Kings for many thousand Years) called him *Chronus*, either from the *Greek Word*, which signifies *Time*, because they would not allow of any Time to be reckoned before him, or rather from the Word קֶרֶן *Keren*, which in the Eastern Languages signifies a Horn, and was in those early Times and Countries, an Emblem of Power. Thus (b) *Sanchoniatho* saith of *Astarte* or *Ashtaroth* the Wife of *Ham*, that in his Absence, she put upon her Head as the Mark of her Sovereignty a Bull's Head. And hence the City built in Commemoration of her was called (c) *Ashtaroth-Carnaim*, or *Ashtaroth* with two Horns.

Thus as the *Greeks* supposed *Noah* to be the Planet *Saturn*, and *Ham* to be *Jupiter*; so the *Egyptians* seem to give the whole Heaven to *Noah*, and make *Ham* to be *Saturn*. And *Sanchoniatho* (d) saith, that *Astarte* or *Ashtaroth*, called the greatest, and *Demaroon*, intitled *Zeus* or *Jupiter*, and *Adodus* or *Nimrod*, named King of the Gods, reigned over the Country, whilst living, by the Consent and Authority of *Chronus* or *Ham*, and so they were deified after their Deaths.

And as other Parts of the World worshipped the Sun, Moon and Stars, and fancied, that there were intelligent or rational Beings presiding in them, which governed their Motions; so to give the greater Honour to these deified Men, the Idolatrous Nations gave out that they were removed into those very Stars, and ruled them accordingly. Thus *Ashtaroth*, the Wife of *Ham* and (e) Goddess of the *Zidonians*, was (f) *Aphrodite*.

(a) *Psal.* cv. 23, 27. and cvi. 22. (b) *Cumberland's Sanchoniatho*, Page 35. (c) *Gen.* xiv. 5. (d) *Cumberland's Sanchoniatho*, Page 37. (e) *1 Kings* xi. 5, 33. *2 Kings* xxiii. 13. (f) *Cumberland's Sanchoniatho*, Page 36. or

or *Venus*. *Mizraim* was consecrated into *Orion*, *Isis* into the *Dog star*, *Plut* or *Apollo* into the *Sun*, and *Thoth* or *Hermes* into the Planet *Mercury*. And as the *Sun*, when worshipped by *Cain*, was called בעל שמים *Baal Shamaim*, or the *Lord of Heaven*; so when *Cain* extended his Empire, he called himself בעל הארץ *Baal haarets*, or the *Lord of the Earth*; and therefore he was not only worshipped by the Name of *Chronus* or *Hammon* in *Egypt*, and *Zeus* in *Greece*, and *Jupiter* among the *Romans*; but also by the Name of *Bel* among the *Affyrians*, and *Baal* among the *Canaanites*; and the Images made of him were called by several Names, as *Baal berith*, *Baal meon*, *Baal peor*, *Baal zebub*, and *Baal zephon*. His Son (f) *Cush*, who succeeded him in *Affyria*, was also called *Baal*, and from hence came the Word *Baalim*, or *two Baals*, in *Scripture*. The next to him was (g) *Nimrod*, the Founder of the *Affyrian Monarchy*: *Sanchoniatho* calls him *Adodus* the *King of the Gods*, and saith, that he reigned over the Country by the Consent and Authority of *Ham*. He had the largest Empire at that Time in the World beyond the *Tigris*, even from the *Persian Gulf* to the most western Part of *Affyria*; he built many Cities, and had many petty Kings under him, over whom he reigned as their Chief, and therefore was called the *King of the Gods*.

The Name *Adodus*, which *Sanchoniatho* mentions, is the same with *Hadad*, and was a kingly Name, like *Pharaoh* among the *Egyptians*. It was very ancient among the Kings of the Land of *Edom*; for (b) the fourth of those Kings is called *Hadad*, and the eighth also in (i) the Book of *Chronicles* is called *Hadad*, altho' in *Genesis* he is called *Hadar*. In the same Manner (k) the Syrian Prince, who is called

(f) Gen. x. 6.

(g) Gen. x. 8.

(b) Gen. xxxvi. 15.

(i) 1 Chron. i. 50.

(k) 2 Sam. viii. 5, 6.

Hadadexer, is also (l) called *Hadarezer*, not only because the Letters *Dalet* and *Resh* are very like in *Hebrew*; but also the Signification of the Names *Hadad* and *Hadar* are very near of Kin. The Word אֲדָר *Adar* or *Addir* in *Hebrew* is the magnificent or mighty Potentate, and *Macrobius* (m) informs us, that *Adad* among the *Affyrians* signifies the eminent one, which is also confirmed by (n) *Bochart* out of the *Arabick* Language; and therefore might well be the Title of their supreme Monarch, as *Nimrod* was.

All this may serve to shew the exact Agreement, not only of *Sanctioniatho*, but even of other Heathen Historians with the *sacred Scriptures*. They all agree, that *Belus* the first was the first King of *Affyria*, who was succeeded by *Belus* the second, and after him by *Ninus*. *Ham* was called *Baal* the first, *Cush* was *Baal* the second, and his Son *Ninus* or *Nimrod* the Founder of the *Affyrian* Monarchy, who built (o) *Nineveh* נִין נוֹה or the *Habitation* of *Ninus*, as it is in the *Hebrew*, and there he spent the Remaining Part of his Days; after whose Decease his Widow *Semiramis* returned again to *Babylon*. And as the contemporary Lives in all Ages may be supposed nearly equal, and Men lived several hundred Years immediately after the Flood; so *Ninias Zameis* the Successor of *Nimrod*, and his Brother (as it is in *Marshall's Chronological Tables*, set forth by the Approbation of the late Bishop of *Worcester*) being the Grand-son of *Ham*, died in the Year before CHRIST 1927, which was near the same Time with the Death of *Salab*, the Grand-son of *Shem*, as (p) mentioned in *Scripture*.

To this may be added, that *Velleius Paterculus* a *Latin* Author, who lived in our SAVIOUR'S

(l) 1 Chron. xviii. 5, 7. (m) *Saturnalia*, lib. 1, cap. 31.

(n) *Phaleg*. lib. 4, cap. 10. *Canaan*, lib. 2, cap. 9, & 16.

(o) Gen. x. 11, (p) Gen. xi. 10, 12, 14, 15.

Time tells us, that *Æmilius Sura* writing concerning the *Roman* Sovereignty over the then known World, dates it from the Conquest which they obtained over the *Macedonians* and *Antiochus* the great in *Asia*, not long after the Victory of *Carthage*, which was about 200 Years before CHRIST's Birth; he adds, That (q) between this Time and the Beginning of the Reign of *Ninus* over the *Assyrians* there were 1995 Years. If we add 200 Years to these 1995, the Total will be 2195 Years, which will bring us back to the 157th Year after the Flood, and will be a fit Time for *Ninrod* to begin his Monarchy in; especially if we allow him to reign by the Consent of his Father *Cush* and his Grand-father *Ham*, as *Sanhoniatho* expressly affirms.

This Account of the Rise and Progress of Idolatry is agreeable to the Sentiments of all the learned Writers of the Late Century; it agrees with the Accounts of the *Greek* and *Latin* Heathen Authors, with *Sanhoniatho* in *Phœnicia*, and with the *Arabick* Writers in other Parts of the East; it explains several Texts of *Scripture*, and shews, that there was the utmost Reason to caution the *Israelites* against Worshipping the Gods of *Egypt* and the *Idols* of *Canaan*. Whereas the Assertions of this learned Author, without the least Shadow of Proof, contradicts all at once, and brings both the *Scripture* History and *Chronology* into the utmost Confusion.

Thus this Author (r) saith, that *Ceres*, a Woman of *Sicily*, in seeking her Daughter, who was stolen, comes into *Attica*, and there teaches the *Greeks* to sow Corn, for which Benefaction she was deified after her Death. Here is also a Mistake of above a thousand Years. *Ceres* was an *Egyptian*, and not a Woman of *Sicily*,

(q) Inter hoc tempus et initium Nini regis Assyriorum intersunt anni 1995. (r) Page 15.

and was *Isis* the first King of *Egypt* and Son of *Ham*. She did not teach to sow Corn, for that was in Use long before from the Creation of the World; but she applied her self to the Improvements of Husbandry in Dunging and Manuring Land, occasioned by her Observations of the Fertility of the Country by the Overflowing of the *Nile*, and after her Death she was honoured as a Goddess, and consecrated into the *Dog-Star*. *Pausanias* (s) assures us, that not far from *Thebes* there was a Grove dedicated to *Ceres*, *Cabiria* and *Proserpina*, which, as he intimates, none might enter, except those, who were initiated into their Mysteries. That the *Cabiri* had a City in that Country, and *Ceres* coming there to the Knowledge of *Prometheus* and *Æneas* his Son, who were of that City, delivered a *depositum* or Pledge to them; but he must not tell us, what it was. So that here we have *Ceres* in *Greece* in the Time of *Prometheus*, whom all agree to be the Son of *Japetus* or *Japhet*. *Herodotus*, who travelled into *Egypt*, and was well acquainted with both these Countries, is (t) clear in affirming, that she was *Isis*, the Wife of *Osiris* or *Mizraim* the Founder of the *Egyptian* Government. *Diodorus Siculus* often affirms it, and *Apollodorus* testifies the same. And *Clemens Alexandrinus*, who fully understood both the *Egyptian* and the *Greek* Theology, not only affirms it, but proves it out of a Book of *Leon*, who wrote the History of the *Egyptian* Gods, and (u) this Passage of *Clemens* is cited and approved of by *Eusebius*. *Plutarch* (x) tells us, that all the Fable or Allegorical Sense of the *Egyptian* Solemnities, which are called the *Sacra Isiaca*, consist of

(s) *In Bæoticis versus finem pag. 300. et 301.*

(t) *Euterpe.*

(u) *De Præparatione evangelicâ, pag. 499.*
Osiride.

(x) *De Iside et*

two things ; the one relates to the violent Death of *Mizraim* her Husband, who was slain by the *Canaanitish* Pastors of *Lower Egypt*, for which they lamented once a Year, and had a Song composed for this Purpose. And this was afterward improved by a further Commemoration of the prime Founders of their Monarchy, as Gods, or Dæmons, who were honoured and lamented, as both doing and suffering much for their Country, struggling under the *Phœnician* Powers, and is the historical Foundation of all the Lamentations and Joys, which were in the *Egyptian* Solemnities, begun in Honour of *Mizraim* or *Osiris*. That Part, which is related to *Isis*, consisted of a Representation of the Burying of Grain by Sowing it, and the Resurrection of it in Germination and Growth, 'till it was prepared for the Harvest ; beside the Changes made in the Heaven and Earth by Spring, Summer and Winter, and all the Accidents, and Alterations which beset human Life. All this *Plutarch* acknowledges in the *Sacra Isiacæ* or the *Egyptian* Rites, and *Cicero* owns to have been in the *Eleusinia Sacra*, or the oldest *Mysteries* of the *Greeks*. *Herodotus* (y) speaking of the *Egyptian* Gods and Kings, according to the Account, which their Priests gave him from their old *Statues*, saith, that from thence it is evident to him, that *the Greeks heard of the Names of some of these Gods later than of others ; but they had kept an Account of their Progeny, from the Time, when they first heard of them ;* and (z) in another Place, speaking of their religious Rites, he plainly intimates, that the *Greeks* received them from *Egypt* ; but he could not affirm, that the *Egyptians* borrowed from the *Greeks*, either these or any other Customs.

(y) *Euterpe*, pag. 64.(z) *Ibid.* pag. 48.

There is no Reason to doubt, but *Isis* was in Greece with her Husband *Mizraim*. *Sanchoniatho* (a) saith, that *Ham* going about the World to plant new Colonies gave the Kingdom of Attica to his own Daughter *Athena*; but the Greek Historians say, that *Athena* could make no Title to it, because *Neptune* had siezed upon it before by the Stroke of his Trident, or the Posterity of *Japhet* came thither by Sea, and had taken Possession before them. However they left some Inhabitants there, which mixing with the Posterity of *Japhet* caused the chief City to be called *Athenæ* in the plural Number, as consisting of several Sorts of People. The Travels of *Osiris* or *Mizraim*, the Husband of *Isis*, upon the same Account into *Phrygia*, *Attica* and *Macedonia*, are (b) mentioned by *Eusebius* out of *Diodorus Siculus*. And whereas this learned Author saith, that *Triptolemus* taught the Athenians to sow Corn, *Diodorus Siculus* affirms, that (c) *Osiris* or *Mizraim* above a thousand Years before, did leave the Care (not of sowing Corn, for that was known long before) but of the Tillage in Attica to *Triptolemus*; and he might take Care of this Art, tho' he had not been the first Teacher of it.

The Benefits, which Greece received by the Improvement of their Tillage, might easily make Way for the Worshipping of *Isis* their great Benefactress in the Town of *Eleusis* and other Parts of *Attica*, as soon as it was introduced among them upon the following Occasion. After *Salatis* had been made the first King of Lower Egypt about 264 Years after the Flood, he carried on a vigorous War against the Kings of Upper Egypt, and besieged

(a) Cumberland's *Sanchoniatho*, Page 37, and 267. (b) *De Præparatione Evangelicâ*, lib. 2, pag. 46. (c) Τριπτολέμῳ ἐπιτρέψαι τὰς κατὰ τὴν Ἀττικὴν γεωργίας.

ed *Thebes* their capital City for a short Time. *Manetho* tells us in general Terms, that *Salatis* invaded the Upper Egypt, and the *Pastors* under him overthrew the Temples, killed some of the Egyptians, and carried away others into Slavery. But *Herodotus* is (d) more particular, and assures us, that both the Egyptian *Theban* Priests in his Time, and the Priestess of *Dodona* in Greece, agreed in the Substance of the Story, that he took two Women, and sold them for Slaves. Those of *Thebes* called them plainly: *Two Women Priestesses taken from Thebes*, and those of *Dodona* called them metaphorically, *Two black chattering Doves, who spake with human Voice*. One of these they sold into *Africa*, where she so prevailed on them as to found the Temple and Oracle of *Jupiter Hammon*; and the other they sold into that Part of *Greece*, which was afterward called *Thesprotis*, where she so prevailed with the *Pelasgi*, who were settled there, that they founded the famous Oracle of *Jupiter Dodonæus*: And from this Beginning the whole *Egyptian* Religion was soon introduced among them; for when they consulted the Oracle, whether they might safely worship the other Deities, the Devil, who was always forward to promote Superstition, answered them from thence, that they might do it. Thus *Lucan* (e) tells us that *Jupiter Hammon* was worshipped by the *Æthiopians*, *Arabians* and *Indians*. He was worshipped in the *Affyrian* Monarchy, having reigned there before he went into *Egypt*; He was worshipped by the *Egyptians*, as the immediate Father of *Mizraim* their first King; He was worshipped by the *Africans* the Posterity of *Phut*, by

(d) *Euterpe*, cap. 54, 55. (e) *Lib. 9.*

Quamvis Æthiopum populis, Arabumque beatis
Gentibus, atque Indis unus sit Jupiter Ammon.

the Direction of the Priestests, who was sold thither, whence the Country was called *Ammonia*; and his Worship was brought into *Greece* by the other Priestests, and from thence it came among the *Latins*. And thus the Idolatry of *Egypt* spread it self among the Sons of *Japhet*, and other Parts long before the Time of *David*.

This learned Author farther adds, that (f) in the latter End of *David's* Reign *Oenotrus* led the first Colony of Greeks into Italy, and there taught them to build Houses. The most ancient People of Italy were the *Umbri*, which are supposed to have been first called חמם or *Hammites*, and to have settled there by the Direction of *Ham* himself. *Pliny* (g) adds these Words as the remarkable Reason of their Name, that they were the Remainder of Men from the Inundation of the Waters. But as he doth not mention what Inundation; so we can only suppose, that they were not many Ages after the Flood, and were the first Planters after that universal Calamity. Whoever they were, they knew how to build Houses; for *Pliny* names a great many Towns and Places, where they dwelt, when they were subdued by the *Tuscans*, and whose Land they had in their Dominion. *Dionysius Halicarnassensis* (h) informs us, that these *Tusci* possessed most of that Part of Italy, which he calls the sixth Region, and that they took 300 Towns from the *Umbri*. This Author calls them Ὀμβριοι or Ὀμβρικοι, *Ombri* or *Ombriaci*, and *Herodotus* tells us, that (i) the People, whom the *Tuscans* found there, were called Ὀμβρικοι, *Umbrieci*. After this *Moses* tells us, that (k) one of the Grand-sons of *Japhet* was called *Tarshish*, from

(f) Page 15. (g) Lib. 3, cap. 14. Quòd inundatione terrarum imbribus superfuissent. (h) Lib. 3, cap. 5. (i) Clio, cap. 19. (k) Gen. x. 2, 4.

whom *the isles of the gentiles*, or Part of *Europe* was peopled according to their Families. The Posterity of *Tarsish* being seated at *Tarsus* in *Cilicia*, on the most eastern Shore of the *Mediterranean Sea*, were the last of those who came into *Europe*, and finding *Greece* inhabited by the rest of their Brethren, they sail to *Italy*, and inhabit near the *Umbri*.

The *Tyrsemi* or *Thusci* therefore, whom the ancient Authors mention, were a Colony of *Lydians*, which came thither from *Asia* the less. *Horace* (l) intimates the Antiquity of *Mæcenas* his Ancestors by his Relation to that Plantation. *Pliny* (m) reckons the *Lydi* among the old Planters of *Tuscany*. *Virgil* (n) makes *Evander*, tho' a *Greek*, to speak honourably of the *Lydian* Colony, the Founders of *Agylla*, who had been long in *Italy* before his Time, so that he recommends them to *Æneas*, as more potent Confederates than himself and his *Arcadian Pelasgi*. However (o) *Diodorus Siculus*, (p) *Eusebius* and (q) *Eustachius* inform us, that *Manes*, *Meon* or *Mizraim* was the first King of *Lydia* and *Phrygia*, before he was removed to be King of *Egypt*; and *Tyrseus*, who led this Colony thither, as *Herodotus* (r) and the *Lydian* Tradition inform us, was but the third Generation from him, being the Son of *Atys*, who was the Son of *Cotys* and the Grand-son of *Mizraim*; so that this Expedition is supposed to

(l) *Lib. 1, Sat. 6.*

----- *Mæcenas, Lydorum quicquid Etruscos
Incoluit fines, nemo generosior est te.*

(m) *Lib. 3, cap. 5.* (n) *Ænæid, lib. 8, vers. 475, &c.*

*Sed tibi ego ingentes populos, opulentaque regnis
Jungere castra paro. And a little after,
Haud procul hinc saxo incolitur fundata vetustæ
Urbis Agyllinæ sedes, ubi Lydia quondam
Gens bello præclara jugis infedit Etruscis.*

(o) *Lib. 3.* (p) *De Præparatione Evangelicâ, lib. 2.* (q) *Comment on Dionysius Periegetes.* (r) *Olio, cap. 18.*

be about the Time of the Birth of *Abraham*, when he found great Numbers of Cities there, almost a thousand Years before there were any Houses built there, as this Author informs us. I need not stand long upon this Argument, because (s) Bishop *Cumberland* hath given us a long Account of the Time, when these *Tyrrheni* came into *Italy*, and what People they found there, in a large Chapter on this Subject. But the Sphere of *this Author's* Understanding was exalted so high, that he seems to scorn to be beholden to any Author in this or the last Century for any Improvement in *Chronology*, or else (I think) he might have been better informed.

The Building of Houses was an Art so necessary to the Comfort of human Life, that when once it was in frequent Use, it could not be forgot. And it began soon after the Creation of the World. We are particularly told, that *Cain* built a (t) city, and called the name of it after the name of his son *Enoch*. The Ruins of this City were very probably near the City of *Shushan*, on the River *Ulai*, in the Province of *Susiana* in *Persia*. Here *Ptolomy*, in the Description of that Country, places a City called *Anuchtha*. Now the Syllable *tha*, which ends that Word, is a Termination very common to Nouns of the Feminine Gender in the *Chaldee* Language, and so is no Part of the Noun itself. So that *Anuch* may well be the same with *Enoch* or *Anoch*, as it is more agreeable to the *Hebrew* Word; and this City *Anuchtha* is placed by *Ptolomy* on the East of *Eden*, and this is the same, which *Moses* saith of the Land of *Nod*, in which this City was built.

After the Flood it was not long before the City of *Babylon* began to be built, which we have no

(s) *Origines Gentium antiquissimæ*, from Page 315, to Page 353. (t) *Gen. iv. 17.*

Reason to think was the first of all. *Nimrod* (u) built *Erech*, *Accad* and *Calneh* in the Land of *Shinar*, and *Nineveh*, *Reboboth*, *Calah* and *Resen* in *Assyria*. *Ur* and *Haran* were built in *Abraham's* Time in *Mesopotamia*, and *Hebron* and *Hai* in the Land of *Canaan*, and also *Zoan*, and other Cities in *Egypt*. In *Asia the less* and in *Greece*, the Cities retained the Names of the Sons of *Japhet*, as *Moses* mentions them; and from these Names we learn, how the Earth was divided among its first Inhabitants. But the teaching Men to *build Houses in Italy* in *David's* Time must imply, that either *Italy* was then but newly peopled, contrary to the Consent of all Antiquity, or that Building of Cities was but a late Invention, which will destroy all these Cities, and many more at one Stroke.

This learned Author farther adds, that (x) *when Solomon reigned, he married the Daughter of Ammon, and by Means of this Affinity is supplied with Horses from Egypt*. That is, *Solomon* the Son of *David* marries with a Daughter of *Ham* the Son of *Noah*.

He adds, That (y) *when Solomon built the Temple, Minos reigned in Crete and expelled his Father Asterius, who flees into Italy, and becomes the Saturn of the Latins*. That is, *Asterius* in *Solomon's* Time was *Noah*. The Word *Saturn* is of an *Eastern* not a *Grecian* Derivation, from the *Hebrew* Verb סתר *Satbar*, to lye hid, or to hide himself; and hence came the Word *Latium a latendo*.

About eight Years (z) after this, *this learned Author* saith, *Temples began to be built in Greece*. But as *Idolatry* was there a thousand Years before, it

(u) Gen. x. 9, 10, 11, 12.
(z) Page 17.

(x) Page 16.

(y) *Ibid.*

will be difficult to conceive, that they had no Places to put them in till then.

At this Time he (a) saith, that Hyagnis the Phrygian invented the Pipe. If so, the Scripture must be false, which saith, (b) that Samuel gave this for a Token at the Anointing of Saul to be King over Israel, that he should meet a company of prophets coming down from the high place, with a psaltery, and a tabret, and a pipe, and a harp before them. And (c) when Solomon was proclaimed, the people piped with pipes, and rejoiced with great joy. And there is not the least Intimation, that it was a new Invention.

In the same Paragraph he saith, that (d) he meets with an Amphiction later than this Time, who entertained the great Bacchus. Bacchus was Nimrod the Founder of the Assyrian Monarchy. 1. Bacchus (e) is the same with בר כוש Bar-cush or the Son of Cush. Bar-cush and Bacchus are the same, as in Hebrew Darneshek and Dammeshek do both signify Damascus. And Nimrod was also the Son of Cush. Thus Jacchus seems to be the Name of his Father Cush, when he was deified, and called יה כוש Jah Cush, or Lord Cush, and the Name of GOD was ascribed to him. And Evoe or Evohe, the Word which his Priests did use, in his Worship, seems to be only a Corruption of the sacred Name JEHOVAH. 2. Bacchus is reckoned to be the Son or Grand-son of Jupiter; and so was Nimrod the Grand-son of Ham. 3. The Name of Nimrod alludes to the Chaldee Word נמרא, which signifies a Tiger; and the Heathens fancied, that Tigers drew the Chariot of Bacchus, and that he was cloathed with a Skin of a Tiger. 4. Others derive it from Nebris, the Skin of a red Deer,

(a) Page 17.

(b) 1 Sam. x. 5.

(c) 1 Kings i. 40.

(d) Page 17.

(e) Ezecharti Canaan, lib. 1, cap. 2.

and (f) call *Bacchus Nebrodes*, as if he was cloathed with such a Skin, not knowing that it was the very Name of *Nimrod* used by the *Septuagint*, *Josephus* and other Authors. 5. The most ancient Name of *Bacchus* in the Fables was Ζαγρεύς, or a mighty Hunter, and it is the Character, which *Moses* gives of *Nimrod*. 6. *Homer* (g) tells us, that *Bacchus* was born in *Nysa* a Part of *Arabia* near *Egypt*. And *Nimrod* was the Son of *Cush*, and consequently born in the same Country, and at a Distance from *Phœnicia*. 7. *Nimrod* reigned in *Babylon*, where was the best Wine, which (h) was called *Nectar* by the Poets; and *Bacchus* was the God of Wine. 8. The Expeditions of *Bacchus* as far as the East, and especially the *East Indies*, is a short Description of the Acts of *Nimrod* and his Successors. Lastly, *Herodotus* tells us, that (i) from the Age in which he lived (and he was born in the Year before CHRIST 484) to the Age of *Bacchus*, there were almost 1600 Years. This brings us up to the Time, in which *Nimrod* lived. But this learned Author makes the Distance between *Bacchus* and *Herodotus* not to be 600 Years; so that nothing is more usual than for this Author to mistake a thousand Years in his Chronology.

This Author tells us, that (k) the Year after, in *Solomon's* Reign, *Minos* sends Colonies to the Islands of the Greeks, some of which were not inhabited before. But the Islands of the Greeks were peopled a thousand Years before, by *Elishab* the Son of *Javan*, and they were called from him *The Isles of Elishab*.

(f) *Anthol. lib. 1. cap. 38. Epig. 1. Νυχῆλιον, νόμιον, νεβρώ-
δεα, νεβριδόπεπλον.* (g) *Apud Diodorum, lib. 1. Τηλὲ
Φοινίκης ῥεδὸν Ἀιγυπτίου ῥαίων.* (h) *Athenæi, Deir-
nosophista, Ἐν βασιλῶνι δινον φησὶ γέμεσαι τὸν καλούμενον
νέκταρ.* (i) *Euterpe, cap. 64.* (k) *Page 18.*

He adds, that (l) soon after Sefak reigns in Egypt, and adorns Thebes, dedicating it to his Father Ammon by the Name of No Ammon, or Ammon No, that is, the People or City of Ammon : Whence the Greeks call it Diospolis, or the City of Jupiter. Sefac also erected Temples and Oracles to his Father in Thebes, Ammonia and Ethiopia, and thereby caused his Father to be worshipped as a God in those Countries, and I think also in Arabia fœlix : And this was the Original of the Worship of Jupiter Ammon, and the first Mention of Oracles, that I meet with in profane History. Here Ham is the Father of Shishak ; and this learned Author differs a thousand Years from the Time, in which he began to be worshipped.

Anno ante Christum 989. Toward the latter End of Solomon's Reign, this learned Author saith, that (m) Dædalus and his Nephew Talus invent the Saw, the turning Lath, the Wimble, the Chip-axe, and other Instruments of Carpenters and Joyners, and thereby give a Beginning to those Arts in Europe. I have not Skill enough to determine how the Ark of Noah, the Temple of Solomon, his Palace, and many other Cities and Fabricks, and the Ships, which we read of, could be built without such Tools as these ; and therefore shall leave it to the Consideration of others.

Anno ante Christum 987. This learned Author saith, that (n) a Priestess of Jupiter Ammon being brought by Phœnician Merchants into Greece, sets up the Oracle of Jupiter at Dodona. This gives a Beginning to Oracles in Greece : And by their Dictates the Worship of the Dead is every where introduced. This learned Author had forgot, that long

(l) Page 18.

(m) Page 19.

(n) Ibid.

before this the (o) *Israelites* in the *Wilderness* joyned themselves unto *Baalpeor*, and did eat the sacrifices of the dead. The Oracle of *Jupiter* of *Dodona*, was founded by a Priestess taken at *Thebes* in *Upper Egypt* by *Salatis* the first King of *Lower Egypt*, who is supposed to die *Anno ante Christum* 2070, and therefore it must be about 1100 Years sooner, than where this learned Author hath placed it.

Anno ante Christum 965. This learned Author saith, that (p) *Sefac* left in *Colchos* Geographical Tables of all his Conquests; and thence Geography had its Rise. It is very seldom, that such Arts as these are found out by martial Men, who have something else to do, and have a different Way of Living from such closer Studies. It is more probable, that Geography was known before the Flood, tho' not in so exact a Manner, and the Countries were described, when *Cain* separated from his Brethren. The Overflowing of the River *Nilus* put the *Egyptians* long before *Abraham's* Time under a Necessity both of Studying Geography and Geometry, that they might afterward allot to every Man his own Land. Geography was known at the dispersion from *Babylon*, and this was the Reason that all the Sons of *Noah* could so regularly disperse themselves in (q) their respective Countries, according to their families, and in their nations. *Peleg* (r) was born in the 101st Year after the Flood, and he was so called, because at that Time the earth was divided, or *Noah* allotted to his three Sons their several Portions, before the Posterity of *Ham* and *Japhet* went from him to build the Tower of *Babylon*. And *Moses* (s) describes this, as if it was done in a Geographical Manner. When the most high divided to the nations their inheritance, when he separated the Sons of *Adam*, he set the bounds of the people.

(o) Num. xxv. 1, 2, 3, 4. Psal. cvi. 28. Deut. xxvi. 14. (p) Page 21. (q) Gen. x. 5, 20, 31, 32. (r) Gen. x. 25. and xi. 10, 12, 14, 16. 1 Chron. i. 19. (s) Deut. xxxii. 8.

Anno ante Christum 964. This learned Author saith, That (t) *Sefac* used the Advice of his Secretary *Thoth*. *Thoth* was the Son of *Mizraim* and Grand-son of *Ham*. He was the Secretary to the *Cabiri* at *Berytus*, and was the greatest Philosopher of those Days. When his Father *Mizraim* or *Osiris* was killed by the *Canaanitish* Pastors, his Widow *Ifis* puts his Body into a Coffin, and comes with it to *Ham* to *Berytus* for Advice, who sends *Thoth* to be King of *Egypt*, where he reigned 59 Years, and was succeeded by his Son *Thoth* the second, who died 2007 Years before the Birth of CHRIST, and we hear no more of the Name in all the *Egyptian* History. So that here is still the common Mistake of above a 1000 Years. He saith, That (u) at this Time *Thoth* appoints the several Gods, Festivals and Religions. All the Historians, which treat of those Times, attribute this to *Thoth* the first, who was employed by the *Cabiri* in settling the Idolatrous Religion at *Berytus*, who carried on the same Method in *Egypt*, and particularly appointed the Festivals of the Gods to be observed on the five Days, which he himself added to the Year; and in Commemoration of him the first Month in the *Egyptian* Year was called *Thoth*. He adds, That *Thoth* distributes *Egypt* into 36 Nomes, and in every Nome he erects a Temple. This was impossible: *Thoth* was King of *Upper Egypt* only, and it was the *Lower Egypt* only, which was divided into 36 Nomes. This was done by the *Canaanitish* Pastors at their first Coming thither, and therefore they called them *Νόμοι* Nomes or Pasturages. Out of each Nome they chose two Persons, which made 72 in all, and were a grand Council to carry on the Wars against *Upper Egypt*, before they chose *Salatis* to be their King, and in-

deed before ever *Thoth* had seen any Part of *Egypt*. This Author adds, that *Sefac* and his Queen were appointed to be worshipped in all *Egypt* by the Names of *Osiris* and *Isis*. It is most certain, that *Osiris* was the first King of *Upper Egypt*, and called in *Scripture* *Mizraim* the Son of *Ham*, and that he was dead 1100 hundred Years before the Time, where this Author hath placed him: And all the Religious Rites called *Sacra Isiaca*, mentioned by *Plutarch* and others, were in Commemoration of them, and not of *Sefac* and his Queen, as this Author affirms. He adds, That the Temples were the Sepulchres of the great Men of *Sefac*, where they were to be buried and worshipped after Death, each in his own Temple, with Ceremonies and Festivals appointed by *Sefac*; and this was the Original of the several Gods, and the several Religions of that Country. One would think, that this Author's whole Study had been to confront the *Scripture*, which speaks of (x) the Gods of *Egypt*, the (y) Abominations of the Egyptians, and their (z) not knowing that GOD was the LORD in the Time of *Moses*. *Moses* saith to the *Israelites*, (a) *Ye know how we have dwelt in the land of Egypt; and how we came through the nations, which ye passed by. And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them.* The golden Calf was the Resemblance of an *Egyptian* Idol. The many Commands against Idolatry, and many of the Ceremonies appointed by *Moses*, were intended, as all learned Men believe, to prevent the *Israelites* from turning back to these Religions in *Egypt*; and yet this learned Author saith, that there was no such thing for five hundred Years

(x) *Exod.* xii. 12. *Lev.* xviii. 3.
xxxii. 15, 16, 17, 18. *Exod.* viii. 16.
xiv. 18. (a) *Deut.* xxix. 17.

(y) *Deut.* xviii. 9. and
(z) *Exod.* vii. 5. and

after. Thus he saith also that Sefac *divided the Land of Egypt by Measure among his Soldiers, and thence Geometry had its Rise.* A Part of the Land of Egypt had been divided among the Soldiers, but not the whole. But this rather proves, that Geometry was well known there long before. *Herodotus* in his *Euterpe* tells us, that the settled Militia in Egypt consisted of these two Sorts of Soldiers, who were esteemed above all Sorts of Tradesmen, the *Hernotybie* and the *Calasiries*. The full Number of the latter of these were 250000 Men, who in their Courses were their Kings Guards, and every one had to maintain him and his Family Land free from Taxes, whose *Area*, or superficial Content, was 12 *Aroura*, each *Aroura* being 100 Cubits on every Side, or 10000 Cubits in the whole. So that they had not the whole Country, but only a Part of it; here was therefore a Necessity of an exact Skill in Measuring of Land, lest the Soldiers should encroach on the Subject, or the Subject on the Soldiers, and so occasion civil Distractions. When this Division was first made is not mentioned, and therefore there is the greater Reason to think, that it was very ancient. It is probable, that it was made at the End of the Pastoral Wars about the Death of *Abraham*, as a Reward for those, who had spent their Life in the Service of their Country, and a Method to prevent the like Misfortune for the Time to come. It cannot be placed later than the Time of *Sesostris*, who was King in Egypt before the Death of *Moses*, the most active in Martial Exploits, and one who took a great Deal of Pains in Dividing the Country. Besides, the Antiquity of Geometry in Egypt is evident from the Necessity of it in that Country, occasioned by the annual Overflowings of the *Nile*, so that every Man might know his own, and be satisfied that he had no Wrong. This

River

River used to cover with Mud the Stones, and Trenches or Ditches, and all other common Boundaries of Mens Lands ; so that it was absolutely necessary for them to determine, preserve and recover every Man's proper Quantity thereof by an exact Measure of its Area and Surface. And this must be found by knowing the Length of the Sides, and the Perpendiculars of Triangles, or of rectangular Parallelograms, into which any Plot of Ground may be easily cast, and then easily measured. And for this Purpose they must necessarily study the first Principles of Geometry, as soon as they had such Claims to determine, which in all Probability must be, as soon as they became a settled People. *Josephus* also tells us, (b) that Abraham read *Lectures of Astronomy and Arithmetick to the Egyptians, which Sciences they understood nothing of, till Abraham brought them from Chaldea into Egypt, and from thence they passed to the Greeks.* And we may as naturally expect Geometry among them, as the other Sciences. No Doubt but those Sciences were there before the Time of *Abraham*, tho' *Josephus* would not allow it, that he might take any Occasion, to praise his own Ancestors : However, their Skill therein might make them more desirous to know, what others could say on the same Subject in Hope of an Improvement therein. There is this Difference between the *Scripture* and this Author, that the *Scripture* (c) represents the *Learning and Wisdom of the Egyptians in Moses's Time as very considerable, and this Author* represents it as nothing at all.

Anno ante Christum 956. which was after the Death of *Rehoboam*, *this learned Author* saith, that *Sefac*

(b) *Jewish Ant. Book 1. Chap. 9.* (c) *Act. vii. 22.*

is slain by his Brother Iapetus (or Japhet the Son of Noah) who after his Death was deified in Africa by the Name of Neptune (and so was Japhet) and called Typhon by the Egyptians. The Story is this. Noah had three Sons, *Shem*, *Ham*, and *Japhet*. *Ham* was *Jupiter* the God of Heaven; *Shem* being most hated by the Rest, was called *Pluto* the God of Hell; and *Japhet* was *Neptune* or the God of the Sea, because he peopled the Isles of Greece, and the Shores of that Country. He was called *Neptune* by the Egyptians, because (d) as the learned *Bochart* tells us out of *Plutarch*, the Word in that Language signifies the Sea Shore, and *Herodotus* tells us, (e) he was worshipped by the Africans, who gave him this Name, and no Doubt for this Reason.

He farther adds, that (f) *Sefac* from his Making the River Nile useful, by Cutting Channels from it to all the Cities of Egypt, was called by its Names, *Sihor* or *Siris*, *Nilus* and *Egyptus*. Hence it appears, that *Sihor* is the same with the Nile. This the Author might write down, when, as the Editor saith, he was tired with other Studies; but he could not write it, when he was capable of Thinking. These were two very different Rivers. The Nile came into the Mediterranean Sea from *Ethiopia*; *Sihor* from the Country of the *Amalekites*. The Nile ran from the South, *Sihor* from the East; one from the northern Part of the Red Sea, and the other from the Southern. This is plain to any one, who will but consult the common Maps. And to this may be added, that the Nile was the famous River of Egypt; but (g) the River *Sihor* was before it, and was the southern Bounds of the Land of Canaan.

(d) *Phaleg lib. 1. cap. 1. col. 9. and Canaan lib. 1. cap. 29. col. 284.* (e) *Euterpe, chap. 48.* (f) Page 23. (g) *Josh. xiii. 3. Jer. ii. 18.*

He saith, (b) that *the Greeks hearing the Egyptians lament, O Siris and Bou Siris, called him Osiris and Bufiris. Osiris is the Name for Mizraim, the first King of Egypt, among the Greeks, who lived above a thousand Years before ; and Bufiris is placed with good Reason in the Time of Moses, 500 Years after him, by our learned Primate of Armagh ; so that to reconcile these to be the same Man will be very difficult, and much harder to make either of them be Sefac in Rehoboam's Time.*

He adds, That the *Arabians* from his Great Acts called him *Bacchus*, that is the great. That *Bacchus* in any Oriental Language signifies the great, cannot be proved from any Dictionary now extant. And that the *Arabians* ever called him *Bacchus*, is so far from Truth, that I suppose it will be difficult to find the Name *Bacchus* in any *Arabick* Historian, either when spoken of him, or any one else. The Word *Bacchus* is בר כוש *Bar-cush*, or the Son of *Cush*, that is *Nimrod*, the Founder of the *Assyrian* Monarchy, who lived a thousand Years before *Sefac*. Thus it was in *Chaldee*, which appears to be the Language of (i) *Mesopotamia* in *Laban's* Time, near *Nineveh*, where *Nimrod* dwelt ; and I do not think it possible to find out any other *Oriental* Derivation.

In the same Section *this learned Author* saith, that *Orus* reigns, and routs the *Libyans*, who under the Conduct of *Iapetus* or *Japhet*, and his son *Antæus* or *Atlas*, invaded *Egypt*: So that this *Orus* was the Successor of *Sefac* in *Egypt* after the Death of *Rehoboam* King of *Israel*. This *Orus* was *Thoth* the second King of *Egypt*, who died about 1100 Years before

(b) Page 23. (i) Gen. xxxi. 47. *Laban useth the Words Jegar Sahadutha, which is in Chaldee the same with Gilead in Hebrew, according as Jacob spoke, or The Heap of Witnesses.*

this Time, and was honoured with the Name אור
 Or after his Consecration, which signifies *Light*,
 with Respect to the great *Light* of Wisdom, which
 was esteemed to have been in him, and communica-
 ted from him. The Reasons alledged for this by
 (i) a *Prelate* of our Church is, because both *Orus*
 and *Thoth* are acknowledged to be the Son of *Osiris*
 and *Isis*, and to have reigned just after him, and
 revenged his Father's Death, and to have promoted
 all Sorts of Learning, especially Skill in Physick,
 whence *Ibis* was consecrated to him ; all which are
 the sure Marks of *Thoth* as the Successor to his Fa-
 ther in the Kingdom.

Anno ante Christum 946. (k) This learned Author
saith, that Menes, or Amenophis the young Son of Zerah
and Cissia, reigns in Ethiopia. If by Ethiopia he means
the Country commonly so called, on the south west of
Egypt, Zerah was never King there. If he means the
Country of Cush near the Land of Canaan on the
north Side of the Red Sea, which (l) in Homer's Time
was called Ethiopia, but hath since lost it's Name ;
Zerah was King there, but his Successor Menes was
never thought of 'till now. Menes was the first
King of Egypt by Consent of all Historians ; and as
he was a King somewhere, so this Author might
place him where he thought convenient. But it
is still more unlucky, that Menes and Amenophis
were never the same Person. There were three
Kings in Lower Egypt called Amenophis, the first
lived about 1770 Years before the Birth of CHRIST,
and three hundred Years after Menes ; and the last
was the Pharaoh Amenophis, who was drowned in
the Red Sea 550 Years before the Time of Zerah,
as this learned Author hath placed him.

(i) Cumberland's Sanchoniatho, Page 314,
 (l) Odyf. 1. Vers. 21.

(k) Page 24.

Anno 942. *This learned Author saith, that (l) E-vander brings Letters into Italy. The Design of this Observation is to disparage all the History and Chronology in Italy before this Time, which is here placed about 40 Years before the Taking of Troy. Thus he saith in general Terms, (m) The Chronologers of Gallia, Spain, Germany, Scythia, Swedeland, Britain and Ireland are of a Date still later; for Scythia beyond the Danube had no Letters, 'till Ulphilas their Bishop formed them; which was about six hundred Years after the Death of Alexander the great; and Germany had none, 'till it received them from the Latins above seven hundred Years after the Death of that King. The Huns had none 'till the Time of Procopius, who flourished 850 Years after the Death of that King; and Sweden and Norway received them still later. And things said to be done above one or two hundred Years before the Use of Letters are of little Credit. This is round Work, to destroy the ancient History and Chronology of all Europe at once. But the Affinity of the Greek Capitals, being the ancient Way of Writing with the Latin, plainly shews, that the Roman Letters were brought from Greece, which might have been by Oenotrus long before. But if the Taking of Troy was 280 Years before the Time, in which our Author hath placed it, this alone will make a considerable Alteration in the Time, when Letters were brought thither. It is hard to conceive, that Greece should have Letters so soon from the East, and people Colonies in Italy, Sicily, and other Parts of Europe in the most early Times; and yet that these Nations should be so long without so useful and necessary an Invention as that of Letters. There might be ruder Characters at first, and these*

being made more neat and exact in latter Ages, they who lived at that Time, were said to be the Inventors, when they were only the Improvers of them.

Anno 930. This learned Author faith, that (n) Calycopis dies, and is deified with Temples at Paphos, and Amathus in Cyprus, and at Byblus in Syria, and with Priests and sacred Rites, and becomes the Venus of the Ancients, and the Dea Cypria, and Dea Syria. Sanchoniatho (o) tells us plainly, that the Phœnicians say, that Astarte (or Ashtaroth the Wife of Ham, and the Goddess of the Zidonians) is she, who among the Greeks is called Aphrodite. Being thus worshipped at Zidon, she came to be worshipped by the Syrians their Neighbours, and from them their Idolatry was conveyed to Greece. Lucian sufficiently intimates, that he thought Astarte and Europa to be the same with Calycopis. Europa, in (p) the Phœnician Language is חור אפא, and signifies one of a white, beautiful, or fair Countenance, and Calycopis is the same in Greek.

Anno 912. This learned Author faith, that (q) Thoas King of Cyprus and Part of Phœnicia dies, and for Making Armour for the Kings of Egypt is deified with a sumptuous Temple at Memphis by the Name of Baal Canaan or Vulcan, Baal Canaan is in the Oriental Languages, The Lord of Canaan. It will be hard to prove, that Phœnicia was ever called in those Days by the Name of Canaan, or that ever any Phœnician was called King or Lord of Canaan, but King of Tyre. The Israel-

(n) Page 27.

(o) Cumberlands Sanchoniatho, Page 36.

(p) Bocharti Canaan, lib. 1. cap. 15. col. 421.

(q) Page 28.

ites always called the Country, which they possessed, *The Land of Canaan*, and the Claiming such a Title would have made a War between such a King and the Kings of *Israel* and *Judah* for nothing but a Name. It is as easy to transplant the *Isle of Cyprus* into the Land of *Canaan*, as to bring the River *Sihor* into the *Nile*; so that as this Author hath done one, he may do the other if he pleases, and so *Thoas* might be nearer *Egypt*, than is usually imagined. That *Thoas* was a Blacksmith by Trade is another Difficulty, and as he was a King he might have found something else to do, or if he work'd for his Diversion, yet the Kings of the Nations were too jealous one of another in all Ages, than to make Armour for such, as might invade them at another Time. And tho' the *Egyptians* might deify Kings of their own; yet they were never fond of deifying Kings of another Nation. But the Mystery is this. The first Inventors of Arts and Sciences were sometimes deified; and therefore this is an Argument, that Armour was but then found out, The Scripture saith, that (r) *Jonathan* had Armour, and an Armour-bearer. That (s) *Goliath* had an helmet of brass upon his head, and he was armed with a coat of mail, and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders, and one bearing a shield went before him. And (t) when David resolved to fight him, *Saul* armed David with his armour, and he put an helmet of brass upon his head, and he armed him with a coat of mail. *Saul* (u) had an Armour-bearer, and (x) when *Saul* was dead the *Phi-*

(r) 1 Sam. xiv. 5, 6, 13, 14. (s) 1 Sam. xvii. 4, 5, 6, 7.
 (t) 1 Sam. xvii. 38. (u) 1 Sam. xxxi. 4, 5. (x) 1 Sam.
 xxxi. 10. 2 Sam. i. 9. The Words in the Hebrew will signify
 My coat of mail oppresses me,

Istins put his armour in the house of *Ashtaroth*. And *Joab* (y) bade *Abner*, to lay hold on any one of the young men, who were with him, and take his armour. All this was an hundred and forty Years before the Time of *Thoas*, as this learned Author hath placed it. But any Story may be invented to confront the sacred Scriptures, tho' ever so ridiculous.

Besides, The Scriptures tell us, that (z) *Tubalcain* before the Flood, whom (a) *Sanchoniatho* puts in the seventh Generation, was an instructor of every artificer in brass and iron. We are told, that he was therefore worshipped as a God, as it is agreed by the learned World, that he was *Vulcan*, from the Affinity of the Name. But to confront not only Scripture, but all the World besides, this Author (b) by a Modesty that was natural to him, and always accompanied his superior Talents, tells us, that *Thoas* was *Vulcan*, or *Baal Canaan*, a Word (as I suppose) of his own Invention, and never heard of in the World before.

This learned Author adds, that (c) this Temple was first said to be built by *Menes*, the first King of Egypt, who reigned next after the Gods, that is by *Menoph* or *Amenophis*, who reigned next after the Death of *Osiris*, *Isis*, *Orus*, *Bubaste* and *Thoth*. Such a Confusion of Names was hardly ever seen before. *Menoph* or *Menes* and *Amenophis* was never the same Person. *Osiris*, *Orus* and *Thoth* are different Names of the same Person, who was the Son of *Menes*, and reigned after him. He adds, The City *Memphis* was also said to be built by *Menes*, and he began to build it, when he fortified it against *Osarsiphus*, which (d) he places in the Year before CHRIST 944.

(y) 2 Sam. ii. 21.
 (c) Page 28.

(z) Gen. iv. 22.

(a) Cumber-
 land's *Sanchoniatho*, Page 26.
 (d) Page 24.

(b) *Dedication*, Page 7.

This Author forgot, that Fortifications for Cities are made, after they are fully built, and not at the first Beginning to build. *Herodotus* expressly tells us, that *Menes* built *Memphis*; so that the only Dispute is, Who this *Menes* was? This Author saith, *From this Menes it was called Menoph, Moph, Noph, &c. and it is to this Day called Menuph by the Arabians.* But had this Author considered, that the *Turks* at this Day call it *Mizir*, and that the *Arabians* always called the Country *Mizro*, and that the Land of *Egypt* was called in *Hebrew* the Land of *Mizraim*, he might have known, that *Menes* among the *Greeks*, was *Mizraim* the Son of *Ham* the first Founder and King of *Egypt*. *Josephus* (e) saith, that *Minæus* or *Menes* was the first Founder of *Memphis* it self, that this was long before our Father *Abraham*, and that there were upward of thirteen hundred Years between him and the Days of *Solomon*; which, as before rectified, will bring us to the Time, when *Mizraim* lived. But a Mistake of about 1300 Years is so small a Matter with *this Author*, that there needs no Dispute about it.

He adds, that (f) *the Priests of Egypt made this Temple above a thousand Years older than Amenophis* (that is, as he hath placed him, and so they were much nearer to the Truth.) *But* (saith he) *it could not be above two or three hundred Years older than the Reign of Psammiticus, who finished it, and died 614 Years before CHRIST.* According to this Way of Arguing another Man may reduce *Chronology* into a much narrower Compass, thus: *Herod the great*, who was alive at the Birth of *CHRIST*, finished the Building of *Solomon's Temple*, and therefore it could not be above two or three hundred Years older than the Reign of *Herod*, who finished it. The

(e) *Jewish Antiquities, Book 8. chap. 2.*

(f) Page 28.
same

same may be said of *St. Paul's Church London*, and any other Edifice in the World.

Anno 901. He saith, (g) *Amenophis builds small Pyramids in Cochoe.* *Anno 838,* He saith (h) *Cheops reigns in Egypt, and built the greatest Pyramid for his Sepulchre.* And *Anno 824,* *Cephron reigns in Egypt, and builds another great Pyramid.* And *Anno 802,* *Nitocris* finishes the third great Pyramid. *Pharaoh Amenophis* the third was the *Pharaoh*, who was drowned in the *Red Sea*, and he, according to the Catalogue of the *Egyptian Kings* taken from (i) *Manetho*, reigned nineteen Years and six Months, who describes him, as a Man easily and strongly deluded even to his Destruction by their Superstitious Priests. There are several *Pyramids* in *Egypt*, great and small, which some count at about an hundred; so that *Cheops* might build one, and *Cephron* another. There are (k) three, which are most remarkable, of whom two are shut, and the other, which is biggest of all, is open, and is that which Travellers mount, and enter into. And it is a Tradition among (l) all the Inhabitants of the Country, that the King, who ordered that *Pyramid* to be built, was that *Pharaoh*, who by the just Judgment of GOD was drowned with all his Army in the *Red Sea*. *Pliny* saith, that (m) this *Pyramid* was built in twenty Years Time, which is near the Time of *Amenophis's* Reign, and that 360000 Men were employed therein, and probably as many *Israelites* as could be spared from other Employments. And as the greatest Part of the *Pyramids* was built with Brick; so (n) the Working therein was the greatest

(g) *Page 22.* (h) *Page 33.* (i) *Josephus against Apion, Book 1.* (k) *Wells's Historical Geography, Vol. 2. Page 11.* &c. (l) *Ibid. Page 24.* (m) *Nat. Hist. lib. 30. cap. 12.* (n) *Exod. i. 13, 14, and chap. v. 5, to 20.*

Part of the Slavery of the *Israelites* at that Time, as (o) *Grotius* and other Commentators affirm. All this was a Confirmation of the *sacred History*, and makes (p) the Building the Tower of *Babylon* more probable, as mentioned by *Moses*. But it will be difficult to excuse *this learned Author*, who places what the *Israelites* did in *Egypt* above an hundred Years after the Building of *Solomon's Temple*.

Anno 887 (q) *This Author* saith, that *Amenophis dies, and is succeeded by his Son Rameffes*. This is a sure Mark of his being that *Amenophis*, who was drowned in the *Red Sea*, that he was the Father of *Rameffes* and *Danaus*. He adds, (r) that at *this Time the Egyptians dedicate to Osiris, Isis, Orus senior, Typhon and Nephthe Sister (to Isis) and Wife of Typhon, the five Days added by the Egyptians to the twelve Calendar Months of the old Lunisolar Year, and said, that they were added, when these five Princes were born*. *Plutarch* expressly ascribes all this to *Thoth* the Son of *Mizraim*, and Grand-son of *Ham*. And it is evident that all these Persons were alive in his Time. He adds, *They were therefore added in the Reign of Ammon the Father of these five Princes*. They might be added in the Life Time of *Ham*, who was either Father or Grand-father, by Birth or Marriage to them all. He adds, (r) *They were therefore added in the Reign of Ammon the Father of these five Princes: but this Year was scarce brought into common Use before the Reign of Amenophis; for in his Temple or Sepulcher at Abydus they placed a Circle of 365 Cubits in Compass, covered on the upper Side with a Plate of Gold, and divided into 365 equal Parts, to represent all the Days of the Year; every Part having the Day of the Year, and the Heliacal*

(o) Upon *Exod. i. 11, &c.*

(p) *Gen. xi.*

(q) Page 30.

(r) Page 30.

Risings and Settings of the Stars on that Day, noted upon it. And this Circle remained there, till Cambyſes ſpoiled the Temples of Egypt. And from this Monument I collect, that it was Amenophis, who eſta- bliſhed this Year, fixing the Beginning thereof to one of the four Cardinal Points of Heaven. For had not the Beginning thereof been now fixed, the Heliacal Riſings and Settings of the Stars could not have been noted upon the Days thereof. Such an Inſtrument might have been made to the Days of the Year at that Time, tho' the Year had been ſettled by Thoth, almoſt a thouſand Years before, as it really was. I have ſeen a large Celeſtial Globe in the publick Library at Oxford, fitted to the laſt Century; on which the Days of the Julian Years were placed on the Horizon, ſo that by the Help of a Quadrant of altitude the Heliacal Riſing and Setting of the Stars might be known for any Day of the Month; but I ſhall not infer from thence, that the Julian Year was either ſettled in Oxford, or in the laſt Century; or that the Beginning of the Year was fixed at that Time, or elſe theſe Particulars could not be noted. The Editor obſerves, (s) That the Subject of this Book, as it is managed, is in its own Nature incapable of that Demonſtration, upon which the other Writings of this Author were founded. And he might have added, That it was Written, when the Author, by Reaſon of his great Age, knew not what was Demonſtration, and what was not.

This learned Author (t) obſerves alſo, That when the Egyptians had found the Solſtices and Equinoxes, they fixed the Beginning of this Year to the Vernal Equinox, and in Memory thereof erected this Monument. The Eaſtern Nations always endeavoured to fix their Years from the Autumnal Equinox, and not

from the *Vernal* ; so that this is as wide from Truth, as the two opposite Points of the *Ecliptick* are from each other. This they did, upon a true Notion, that the World was at first created at that Time, and so the Year began from thence. They reckoned by Lunar Months, and to bring the Seasons even, they added a thirteenth Month, when there was Occasion, as the *Jews* have done ever since. When the *Solar* Year was first settled, it is not probable, that they begun from either *Equinox*, but rather from the *Winter Solstice*. So that when the *Egyptian* Rites of Mourning for the Death of *Menes* their first King were observed, and when they rejoiced for his Successors, it was a Kind of Weeping out of the old Year, and a joyful Ushering in of the New ; and this made the *Israelites* fall into that Idolatry of (u) Weeping for *Tammuz*, or the *Sun*. This the *Jews* called תקופת תמוז *Tekuphath Tammuz*, the Revolution of the Sun or of the Year ; and when *Thoth*, *Anno Mundi* 1940, settled the Year, as it is supposed, the Beginning of the Year, or of the Month *Thoth*, was as near to the *Winter Solstice*, as the Approach of the Sun could be observed in those early Times, as will appear from the following Calculation.

CHRIST Born <i>Anno Mundi</i>	4009
<i>Thoth</i> rectifies the Year, <i>Anno Mundi</i>	1943
That is, <i>Anno ante CHRISTUM</i>	2066

(u) Ezek. viii. 14.

	Mid.	Mot.	Præ.	Æq.
	s. d. m. n.	s. d. m. n.	s. d. m. n.	s. d. m. n.
<i>Anno Christi</i> 1.	09 07 53 03	02 14 03 30		
<i>Ann. 1. Biffext.</i>	11 29 45 40	00 00 00 50		
<i>Dies Biffext.</i>	00 00 59 08	00 00 00 00		
<i>Anni</i> 2000.	00 15 06 50	00 27 46 40		
<i>Ann. 60.</i>	00 00 27 12	00 00 50 00		
<i>Ann. 5.</i>	11 29 47 28	00 00 04 10		
<i>Total Substr.</i>	00 16 05 18	00 28 41 40		
<i>Anno</i> 1943	08 21 47 45	01 15 21 50		
<i>Jan. 21.</i>	00 20 41 55	00 00 00 03		
<i>Middle Motion</i>	08 12 29 40	01 15 21 53		
<i>Præces Substr.</i>	01 15 21 53			
<i>Mean Anomaly</i>	07 27 07 47			
<i>Equation add</i>	00 01 38 34			
<i>Sun's Place</i>	09 14 08 19			

From the Year before Christ 2066
Subtract the *Æra* of *Nabonassar* 747

Remainder is 1319

Which divided by 4, the Quotient is 329
To which add *Feb. 26*, when the Year began }
at that Time 57

Total is 386

From which subtract the Days of a Year 365

Remainder is 21

At which Time the Distance of the Sun from the Tropick is 00 d. 45 m, and consequently as small as could be observed at that Time.

Thus also when *Julius Cæsar* rectified the *Roman*, and introduced the *Julian Year*, *Anno ante Christum* 46,

46, he settled the Beginning on the first of *January*, when the *Sun* was in *Capricorn* 08 d. 50. m. 57", its Distance from the Tropick 00 d. 18 m, which and probably is as little, as could be commonly observed at that Time. So that the Observation of the Beginning of the old *Egyptian* Year is so far from Favouring the *Hypothesis* of this Author, that it more effectually confutes it.

To this I shall add, That according to this Computation, the Beginning of the *Egyptian* Year, when the *Israelites* came out of *Egypt*, happened according to the *Julian* Account, to be on the first Day of *September*; and therefore the Change of the Beginning of the Year at that Time, was from the *Autumn* to the Spring, as is agreed upon by all *Historians*, *Chronologers*, and *Commentators*. The Calculation follows.

From the Year of the World, <i>Anno Christi</i> 1.	4009
Substract the Departure of the <i>Israelites</i> out of <i>Egypt</i>	} 2513
The Remainder is	1496
From which substract the Year of the <i>Æra</i> of <i>Nabonassar</i>	} 747
The Remainder is	749
Which being divided by 4, the Quotient is	187
To which add <i>Feb.</i> 26, when the Year began at that <i>Æra</i>	57
The Total is	244

which Answers to the first Day of *September*, and made the Alteration more remarkable.

Anno ante Christum 760, this learned Author observes, (x) that Sanchoniatho wrote at that Time. This is therefore allowed to be 316 Years before Herodotus, and therefore his Authority is the more considerable. Bishop Cumberland (y) places him about 1230 Years before CHRIST's Birth according to Porphyry, tho' he confesses, that others place him later, and they, who place him later, place him about the Time of Solomon's Reign. Of him Bishop Stillingfleet (z) saith, that he was the most ancient and famous Writer of the Phœnician History, so much admired and made Use of by the Philosopher Porphyrius, the shrewdest Antagonist, that ever Christianity met with. But therein was seen the wonderful Providence of GOD, that out of this Eater came forth Meat, and out of the Lion, Honey ; and the most considerable Testimonies, produced by him against our Religion, were of the greatest Strength to refute his own. For being of too great Learning to be satisfied with the vain Pretences of the Grecians, he made it his Business to search after the most ancient Records, to find somewhat in them to confront with the Antiquity of the Scriptures ; but upon his Search could find none of greater Veneration, than the Phœnician History, nor any Author contending for Age with this Sanchoniatho. Yet when he had made the most of his Testimony, he was fain to yield him younger than Moses ; tho' he supposeth him elder than the Trojan Wars. And he goes about to prove the Agreement of Sanchoniatho's History by the Agreement of it with that of Moses concerning the Jews, both as to their Names and Places, whereby he doth evidently assert the greater Truth and Antiquity of Moses's History, when he proves the Truth of Sanchoniatho's from it's Conso-

(x) Page 34. (y) Sanchoniatho, Page 432. (z) Origines Sacræ, Book 1. Chap. 3. Page 17.

nancy with that. Indeed *Dodwell* (a) endeavours to prove him to be a spurious Author. It is certain, that he misapprehended many Passages therein, which *Bishop Cumberland* hath cleared up, and rectified, and shewn to be of singular Use for the Settling the *Chronology* and Explaining the History of the most ancient Times ; and therefore it is very probable, that if he had rightly understood him, he would have spared his Pains.

Anno 747. This learned Author saith, (b) that the Egyptians carry their *Astronomy* and *Astrology* to *Babylon*, and found the *Æra* of *Nabonassar* in Egyptian Years. That the *Æra* of *Nabonassar* was founded at this Time at *Babylon* is very evident, and that they altered the Year from *Lunar* to *Solar* ; but the Bringing thither the *Egyptian* *Astrology* and *Astronomy* implies, that it was not there before, which is absolutely false. The *Lunar* Year implies a greater Skill in *Astronomy* than the *Solar*, since one may be done by the Knowledge of the Sun's Motion alone ; but the other cannot be without the Knowledge of the Motion both of Sun and Moon, which latter is much more difficult than the other. However, the Counting of 365 Days in a Year, or the Observing when the Moon is first visible, may be done without any Skill in either. The Skill of the *Babylonians* in *Astronomy*, as shewn to *Alexander* the Great, proves that it was begun before the Tower was finished. However, (c) the Prophecy of *Isaiab* against *Babylon* and the *Chaldeans* proves, that they were acquainted with these Studies before. Let now the *Astrologers*, or the Viewers of the Heavens, the star-gazers, and the monthly prognosticators, or them who give Knowledge concerning the Months, stand

(a) Letters of Advice. Appendix to the Second.

(b) Page 35.

(c) *Isai* xlvii. 13.

up, and save thee from those things, which shall come upon thee. Behold they shall be as stubble.

Anno 714. This learned Author saith (d) that Sennacherib is put to Flight by the Ethiopians and Egyptians with great Slaughter. We have a very different Account in (e) Scripture, both in the Books of Kings, Chronicles, and Isaiah, and also in the Apocrypha, where it is constantly described after this Manner, That when Sennacherib sent a blasphemous Letter to Hezekiah, then it came to pass, that the Angel of the LORD went out, and smote in one night in the camp of the Assyrians an hundred and fourscore and five thousand; and when they arose early in the morning, behold they were all dead corpses. And so Sennacherib returned with shame to his own land. Josephus (f) describes it thus. Sennacherib found his Army, which he had left under the Command of Rabshakeh, almost quite destroyed by a judicial Pestilence, which swept away, in general, Officers, Tribunes, and common Soldiers, to the Number of one hundred and eighty five thousand Men, the first Night, that they sat down before the City. Which dreadful Mortality put Sennacherib into such a Fright, partly as it was a Stroke of divine Vengeance, and partly for Fear of the Rest of his Army, that he made all possible Haste back again by great Marches to his Palace at Nineveh. The Prophet Isaiah foretells the Deliverance of Jerusalem in such a Manner, that GOD should have all the Glory. It should not be done by visible Means, but (g) he would defend this city for his own sake. At the same Time he only foretells, that Sennacherib should fall by the Sword in his own Land, but speaks not a Word of Destroying any

(d) Page 35. (e) 2 Kings xix. 35, 36. 2 Chron. xxxii. 21. Isai. xxxvii. 36, 37. (f) Jewish Ant. Book 10. Chap. 2. (g) Isai. xxxvii. 35.

of the Army in the same Manner. He saith, that (b) GOD would send a blast upon him, or an hot Wind, which (i) is frequent in those Parts, and often when it lights upon a Multitude, destroys great Numbers of them in a Moment, as it frequently happens in those vast Caravans of the *Mahometans*, who go their annual Pilgrimages to *Mecca*. The Prophet *Jeremiah* (k) calls it a *destroying wind*, and the *Arabick* Translation renders it *A hot pestilential Wind*. So that he, who confronts the *Scripture* in so plain a Piece of History, without one Author to support his Notion, may well be suspected in his *Chronology*.

Anno 655. He adds, (l) That now the *Ionians* had Access into *Egypt*, and thence came the *Ionian Philosophy*, *Astronomy*, and *Geometry*. All this seems to put the Arts and Sciences so late in *Greece*, as to render it impossible, that there should be any Houses or Shipping there so early, as *Moses* mentions.

Anno 596. This learned Author tells us, that (m) in the Reign of *Nebuchadnezzar*, who burnt the Temple, and carried the *Jews* Captives, *Phidon* introduces *Weights and Measures*, and the Coining of silver Money. The *Shekel* was a Weight very probably in Use in the Time of *Abraham*, but most certainly in the Time of *Moses*, who tells us, (n) that *Abraham's* Servant gave to *Rebeccah* a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight. And that (o) the Offering of each of the Princes at the Dedication of the Tabernacle, was One silver charger of an hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, and one golden spoon of ten shekels. *Achan* stole (p) a wedge of gold of

(b) 2 Kings xix. 7. (i) Thevenot's Travels, Part 1. Book 2. Chap. 20, and Part 2. Book 1. Chap. 20, and Book 2. Chap. 16.

(k) Jer. li. 1. (l) Page 37. (m) Page 39. (n) Gen. xxiv. 22. (o) Num. vii. 12, to 81. (p) Josh. vii. 21.

fifty shekels weight. The weight of the golden Earrings, gave (q) to Gideon, was a thousand and seven hundred Shekels of Gold. The Weight of Goliath's Coat of Mail was (r) five thousands Shekels of Brass, and his Spear's Head weighed six hundred Shekels of Iron. This was so plainly known to be a Weight in Abraham's Time, That the Verb (s) שקל *Shakal*, from whence the *Shekel* is derived; signifies *to weigh*. Besides this, they had another Weight, which they called a Talent. The (t) Tongs, Snuffers, and snuff Dishes for the Use of the Tabernacle were to weigh a Talent of pure Gold. And as for (u) the hundred Sockets, there was to be a Talent for a Socket. As for the Coining of silver Money, it seems to have been in Use in Abraham's Time, and that they gave it a Stamp to shew, that it was good Metal, according as they pleased, and then they weighed the whole to determine the Quantity. Thus when Abraham (x) was willing to buy a Burial Place of Ephron the Hittite, and he had told him, that *the land was worth four hundred shekels of silver*; Abraham hearkened unto him, and weighed to him the silver, which he named in the audience of the sons of Heth, *four hundred shekels of silver*, not of any Sort, but such as was current with the merchant, by having the Stamp upon it. And Joseph's Brethren (y) confessed to him, that when they opened their sacks, every man's money (or Silver; as it is in the Hebrew) was in the mouth of his sack, their money (or Silver) in full weight. But weighing of Money being inconvenient, they soon began to coin it at a certain Weight. So that they had a (z) Gerah, or the twentieth Part.

(q) Judg. viii. 26. (r) 1 Sam. xvii. 5, 7. (s) Gen. xxiii. 16. (t) Exod. xxv. 39. and xxxvii. 24. (u) Exod. xxxviii. 27. (x) Gen. xxiii. 16. (y) Gen. xliii. 21. (z) Exod. xxx. 13. Lev. xxvii. 25. Num. iii. 4. and xviii. 16. Ezek. xlv. 12.

of a Shekel, and (a) *half a shekel*, and (b) *a shekel according to the shekel of the sanctuary*, which was the Standard of the Rest. These Coins were in such common Use, when the *Israelites* were in the Wilderness, that they were (b) supposed to be in the Hands of all, both rich and poor. Several of these *Shekels* remain to this Time, with these Words *Holy Jerusalem* written on the Side of them in the *Samaritan Character*. And as this hath been (c) an Argument brought by learned Men to prove, that this *was* the ancient Character before the Revolt of the ten Tribes; so it will as effectually prove the Coining of silver Money at the same Time.

To colour this Matter the Author is pleased to say, that (d) he had drawn up *Chronological Tables*, so as to make *Chronology* suit with the *Course of Nature*, with *Astronomy*, with *sacred History*, with *Herodotus the Father of History*, and with it self; without the many *Repugnances* complained of in *Plutarch*. Every Tittle of this is false. According to his Scheme it cannot be consistent with the *Course of Nature*. It is contrary to Nature to think, that the World should consist so long, and Kingdoms be so early as *Moses* tells us, and yet that they should be so long without the Knowledge of Sowing Corn, and other Arts and Sciences, which were absolutely necessary for the Support of human Life. In the early Ages of the World Men lived five hundred, four hundred, three or two hundred Years, as *Moses* assures us. The Design of this was for the speedy Finding out of Arts and Sciences; and it is contrary to Nature to think, that they would spend so much

(a) *Exod. xxx. 13, and xxx. 24, and xxxviii. 24, 25, 26. Levit. v. 15. &c.* (b) *Exod. 30. 15.* (c) *Prolegom. in Bib. Polyglot. De Interpretatione Samaritanâ. Waltoni introductio ad lectionem linguarum Orientalium.* (d) *Page 8.*

Time in Inventing of nothing. It is contrary to *Astronomy*, as appeared by the Account of the *Egyptian Year*; and his other Observation will be as little to the Purpose, when it comes to be examined. It is contrary to *Herodotus*, the Father of History, who makes *Bacchus* to live about 1600 Years before him, which *this Author* reduces to 512 Years; so that there are a thousand Years Difference. It makes *Chronology* contradict *Chronology*, since he brings in such an Account which is opposite to all the World besides; and instead of Reconciling the many Repugnances complained of by *Plutarch*, it reconciles none of them, but brings in another Scheme more unaccountable than all the Rest.

As to what he saith, that he hath made it agreeable with the *sacred History*, it is hard to know, whether he was in earnest or in jest. If he was in jest, he should have wrote like other Romantick Writers; and it is hardly sufficient, what the *Editor* saith, (e) that it was only the Fruit of his vacant Hours, and the Relief, to which he had sometimes Recourse, when he was tired with his other studies; and that it was to him a Diversion only and an Amusement, or as we commonly say, like *The Tale of a Tub*. If he was in Earnest, it is a sad Sign, that he had never studied the *Scriptures*, or that he wrote this Treatise, when he had forgot them; since it plainly appears, that these *Chronological Tables* contradict the *Scriptures* in most Places for near a thousand Years, and brings the utmost Confusion into the *Scripture History*, the Original of the ancient Kingdoms, and the Arts and Sciences there mentioned, as also of the Idolatry there complained of, and destroys the *Geographical Account* there mentioned by *Moses* of the Original of Nations; and had the Author designed

professedly to have confuted all, he could not have taken a more effectual Method. Such a System as this, put into the Hands of Youth for the Forming of their Judgments, before they are capable to discern the Fallacy, may give them a dismal Tincture, so that when they read the *Scripture* with such Notions, they may soon be prejudiced against it, that it is false, to the Rooting out of Religion, and Bringing in of Infidelity ; and we know the Prejudice of Education to be such, which many Times all the Arguments in the World are not able to conquer. And therefore such Poison ought not to go abroad into the World without an Antidote ; or rather it should not go abroad at all, lest the Antidote should not be strong enough for the Poison.

And indeed we live in an Age, when we cannot be too cautious. The Devil seems to have a particular Spight against these sacred Oracles ; and to muster up all his Forces to destroy them. The Press daily swarms with the most blasphemous Instances of this Nature, which were ever seen since the World began. The *Divinity* of our blessed SAVIOUR is struck at by the Reviving of the ancient and modern Heresies ; especially that, which destroyed all the eastern Nations, and introduced *Mahometism* among them. The Prophecies, which relate to CHRIST, are ridiculed, and his Miracles are treated as Impostures. A Licentiousness of such Practices, whilst the Notions are opposed, and a Liberty for all sorts of new Religions are pleaded for, as if all were alike. *Atheism* is vindicated by such as call themselves *Deists*, and the utmost Confusion by the Name of *free Thinking*, and the *Rights of Christians*. The Eternity of Hell Torments is expressly denied, by those, who have Reason to be afraid of them ; and so they pretend, that its Pillars are shaken. And all Sorts of Immoralities and Debaucheries have their

Ad-

Advocates, as a publick Advantage to the Nation. And as for the *Scriptures* in general, never were there such bold Attacks upon them in a Nation professing *Christianity*. Sometimes the *Hebrew* Text is presented as false and corrupted to lessen its Authority, and any ancient Version preferred before it. At other Times spurious Books must be advanced as Canonical, such as the *Apostolick Constitutions*, the Book called *The Doctrine of the Apostles*, the *Apocryphal* Writings, and other *Epistles* not heard of 'till now. As for the *Chronology* of the *Scriptures*, it hath been attacked both Ways; one by Making it too late by several Hundred Years, and Placing the *Septuagint* and *Samaritan* Version before it, tho' they agree not among themselves; and the other, by Advancing such a Notion as will destroy all the *Mosaical* Account as much too ancient. Thus the Ax is laid to the Root of the Tree (*f*) on all Sides, and GOD grant, that it may not be hewn down at last, and destroyed. Such Smoaks as these (*g*) daily arising out of the bottomless pit, are enough to darken the sun and the air; at least they may make us fear, that the Light of the Gospel may be extinguished, and GOD may remove his Candlestick out of his Place, or bring such Judgments upon us, for what we deserve, as may make us sensible, that he will not always be thus affronted. These are (*h*) wonderful and horrible things, beyond the Examples of other Ages. They seem to cry aloud for Judgments in the Midst of Mercy. They provoke GOD to expostulate with us, as he did with the *Jews*, (*i*) *Shall I not visit for these things? And shall not my soul be avenged on such a nation as this?* Such things as these do too justly deserve the fiercest of GOD's

(*f*) Matth. iii. 10.
(*i*) Jer. vi. 29.

(*g*) Rev. ix. 2.

(*h*) Jer. vi. 30.

Wrath and Indignation against us: But as there are many thousands among us, who are grieved for what they daily see and hear; so we may hope, that GOD will not look upon these as national Sins, but that in the Midst of Judgment he will remember Mercy.

But to return from this melancholy Digression. In this *Chronology* we have an Account far different not only from the *Scriptures*, but also from all the most learned and eminent Men in all the World besides, who have professedly studied this Subject either in this or the last Century, and drawn up by one, who we are assured, made it his (k) *Diversion only and Amusement, when tired with other Studies*; and in which he differs from them all, more than any of them differ from one another; so that there is no Possibility of Reconciling both. The Consequence therefore is clear. Either this Author is in the Right, and all the Men in the World were mistaken, and we must begin our whole Studies anew; or else some others, who have given the most rational Accounts of *Chronology*, and such as were satisfactory to the World 'til now, were true, and this Author was mistaken; and which is most probable, let the Reader judge.

And tho' these Studies have employed the greatest Men in the last Century; yet this Author passeth them by, as if they had never been at all, or at least were all much below his Notice, by (l) *a Modesty, that was natural to him, and always accompanied such superior Talents*, as the Editor hath judiciously observed. He never makes Use of one Authority from them to support his own Notions, nor answers one Argument of theirs, which was opposite to his. And therefore if his own Arguments will not support his own Cause, it must tumble of Course, whilst the rest are unshaken.

(k) *Dedication, Page 6.*

(l) *Ibid. Page 7.*

His first Argument is, the (l) great Uncertainty in the *Heathen Chronology*; and among these he particularly mentions the *Greeks* and *Latins*, as also the *Assyrian Empire*, and the Kingdom of *Egypt*.

To this it may be answered, That upon Supposition that these Accounts are very uncertain, we have greater Reason to adhere to a much more certain Rule, even the *sacred Scriptures*, which like a sure Thread will guide us through such a Labyrinth of Uncertainties.

To Instance in Particulars.

The *Scriptures* tell us,

	Years.
That (m) from the Creation to the Flood were	1656
Thence (n) from the Calling of <i>Abraham</i> were	427
Thence (o) to the Going out of <i>Egypt</i>	430
Thence (p) to the Laying the Foundation of the Temple	480
Total is	2993
Subtract the Years (q) from the first Year of <i>Solomon</i>	0003
The first Year of <i>Solomon's</i> Reign is <i>Anno</i> <i>Mundi</i>	2990
<i>Solomon</i> (r) reigned	0040
From (s) his Death to the Setting up of the Golden Calves	0001
Thence (t) to the Taking of <i>Jerusalem</i> by <i>Nebuchadnezzar</i>	0390

(l) *Introduction*, Page 1. &c. (m) This appears by Adding the Numbers in Gen. v. 3, 6, 9, 12, 15, 18, 21, 25, 28, and Gen. vii. 6. (n) *Abraham* was called at the Death of *Terah*, Act. vii. 4. which appears to be in this Year from Adding the Numbers in Gen. xi. 10, 12, 14, 16, 18, 20, 22, 24, 32. (o) Exod. xii. 40. Gal. iii. 17. (p) 1 Kings vi. 1. (q) *Ibid.* (r) 1 Kings xi. 42. 2 Chron. ix 30. (s) 1 Kings xii. through-
out, (t) Ezek. iv. 1, 2, 3, 4, 5, 7.

Thence

Thence (*u*) to the first Year after the Birth of } 588
 CHRIST

Which was the Year of the World 4009

The *Scripture* gives us an Account, (*x*) how the World was first peopled, by the Sons of *Noah* even in their own Lands, every one after his tongue, in their families, and in their nations. In which Case it is observable, that in the *Hebrew Bible* the (*y*) Grand-sons of *Noah* retain the Names of the Countries possessed by them; thus *Javan* is *Greece*, *Mizraim* is *Egypt*, and *Elam* is *Persia*. And the Labours of *Bochart* on this Subject, with several others, have given intire Satisfaction to the learned World.

The *Scripture* tells us the (*z*) Year, when *Noah* directed his Sons to separate into other Countries, even at the Birth of *Peleg*, and (*a*) in the Year of the World 101, to which if we allow 40 Years for the Building of the Tower of *Babylon*, according to the General Opinion, it follows, that (*b*) they were scattered abroad from thence upon the face of all the earth about the Year after the *Flood* 141.

To confirm this, the *Scriptures* (*c*) have given us the Names of the Posterity of *Noah* exactly agreeing to the Names of the Countries, which they inhabited, by which we may observe, that they took Possession of these Countries about the latter Time of their Lives.

(*x*) This is so evident from *Ptolomy's Canon*, *Archbishop Usher*, *Marshal's Tables*, *Dr. Prideaux*, and the *Course of History* was so well settled before this Time, that there can be no Dispute about it.

(*x*) Gen. x. 5, 20, 31, 32.

(*y*) Gen. x. 2, 6, 22.

(*z*) Gen. x. 25, and 1 Chron. i. 19.

(*a*) This appears by Adding the Numbers in Gen. xi. 10, 12, 14, 16.

(*b*) Gen.

xi. 8, 9. (*c*) Gen. x.

And lest we should think this impossible, the Providence of GOD hath ordered the Ages of Men in those Days to be recorded, whereby we may not only learn, how that before the Flood they lived generally above (d) 900 Years, but also that (e) *Shem* lived 502 Years after the Flood, (f) *Arphaxad*, the Son of *Shem*, lived 440 Years after it, and (g) *Salah* the Grand-son of *Shem* lived 470 Years after it.

The *Scripture* also gives us some Account of other Kingdoms. It tells us of many Cities (h) by Name, built in *Assyria*, *Mesopotamia*, *Canaan* and *Egypt*. It tells us of (i) a King in *Egypt* in *Abraham's* Time, and how the (k) *Assyrian* Monarchy was founded by *Nimrod* the Son of *Cush* and Grand-son of *Ham*. And if we only suppose, that the Grand-children of *Ham* might live to the same Age with the Grand-children of *Shem*, it will bring the Life of *Nimrod* down to the Time, where other Historians have placed *Ninus* the Founder, according to them; of the same Monarchy.

The *Scripture* gives us an Account of several Arts before the Flood; as (l) *Tilling* the Ground, (m) making Cloaths, (n) and musical Instruments, Forging of Brass and Iron, and (o) Building a large Vessel for Sailing; by which we may know, that they knew what was necessary for their Use, and were not so ignorant, as some imagine them. And of this (p) the Building of the Tower of *Babylon* is an early Instance.

(d) Gen. v. 5, 8, 11, 14, 20, 27. Gen. ix. 29. (e) This appears by Adding the Numbers in Gen. xi. 10, 11. (f) This appears by Adding the Numbers in Gen. xi. 10, 12, 13. (g) This appears by Adding the Numbers in Gen. xi. 10, 12, 14, 15.
 (h) Gen. x. 10, 11, 12. Gen. xi. 28, 31, 32. Gen. xii. 8. Gen. xiv. 2, 5, 6, 7, 17. Gen. xiii. 18, and xxiii. 3. Num. xiii. 22. (i) Gen. xii. 15, 17, 20. (k) Gen. x. 8, 9, 10.
 (l) Gen. iv. 2, 3. (m) Gen. iii. 21. (n) Gen. iv. 21, 22.
 (o) Gen. vi. 14 to the End. (p) Gen. xi. 1, to 10.

The

The Scripture gives us an Account of the Idolatry of those early Times in (p) *Mesopotamia* or *Chaldea*, (q) *Syria*, (r) *Canaan* and (s) *Egypt*, and (t) Offering Sacrifices to, or Deifying dead Men, agreeably to the ancient Stories of the Heathen Gods, as we find them with some Variation in other Authors; so that the *Scriptures* are of excellent Use, and ought to be the ancient Standard of our *Chronology*: And next to them the Labours of those great Men, who have made the *Scriptures* their Rule, and taken the utmost Pains to settle these Matters for our Information, ought to be our Guide, such as Archbishop *Usher*, Bishop *Cumberland*, Bishop *Beveridge*, *Marsball's* Tables set forth by the Direction of Bishop *Lloyd*, Dr. *Prideaux*, and others; and it will be very unadvisable to vary far from them, where they agree with each other, and especially with the *Sacred Scriptures*.

But if the *Scriptures* had afforded us no Light in this Case; yet the Uncertainty of *Pagan* Writers will not be sufficient to justify *this learned Author* in Differing more from all of them, than they differ from one another. It seems to be rather probable, that some middle Way might have been found out between two Extreams; Or it might be more probable, that after those many Disputes about such Matters, they took the greater Care to find out the Truth, and therefore, what was last resolved upon might be the right, or at least so far, that we in this Age could not be capable of Settling it better. Thus for Example, There have been many Disputes concerning the Year of our SAVIOUR's Birth, this Computation being begun by *Dionysius*, who

(p) Josh. xxiv. 2. (q) Gen. xxxi. 30, 34. (r) Deut. xxix. 17. Psal. cvii. 36, 38. (s) Exod. xii. 12. (t) Deut. xxvi. 14. Psal. cvii. 28, 36, 37.

lived 530 Years after. Accordingly some have affirmed, that our Vulgar Computation is right; others say, (u) that it ought to have been placed 2, 3, 4, or 5 Years sooner, and (x) the *Historical Æra* of the *Greeks* place it 8 Years later. This hath occasioned a more strict Search into the true Time, and now it is generally agreed, that the *Vulgar Account* is four Years later than the real Time; so that one of them was still in the right; but this would not justify any one, who upon his own Authority should say, that they were all in the wrong, and contrarywise place it 20 or 40 Years or more, either sooner or later than all the rest.

Thus again, there have been great Disputes, concerning the Year when *Troy* was taken by the *Greeks*, from whence their Famous *Epocha* did begin. However they had some Notions, which did not differ far from Truth. *Dionysius Halicarnassensis* tells us the Day of the Month, when it was taken, even the 23d Day of *Thargelion*, and 17 Days before the Summer Solstice, and this he takes out of the Canon of *Eratosthenes*; so that they had remarkable Traditions of this Affair in those Days. *Dichæarcus* places it 436 Years before the *Olympiads* began, and *Diodorus Siculus* (who is generally followed) places it 408 Years before the *Olympiads*. But this Author places it at 280 Years Distance from both, and differs 10 Times more from either of them, than they do from one another.

However it must be a Satisfaction, that (y) *this learned Author* hath given such an Account of this Matter, as will fully confute his own Notion, and confirm the other; which I shall therefore set down in

(u) *Beverigii Institutiones Chronologicæ, lib. 2. cap. 10. page 129.* (x) *Ibid. cap. 11. page 134.* (y) *Page 50.*

his own Words. Diodorus, (z) in the Beginning of his History, tells us, that he did not define, by any certain Space, the Times preceding the Trojan War, because he had no certain Foundation to rely upon; but from the Trojan War, according to the Reckoning of Apollodorus, whom he followed, there were eighty Years to the Return of the Heraclides into Peloponnesus; and from that Period to the first Olympiad, there were three hundred twenty eight Years, computing the Time from the Kings of the Lacedemonians. Apollodorus followed Eratosthenes, and both of them followed Thucydides, in Reckoning eighty Years from the Trojan War to the Return of the Heraclides: But in Reckoning the 328 Years from that Return to the first Olympiad Diodorus tells us, that the Times were computed from the Kings of the Lacedemonians, and Plutarch (a) tells us, that Apollodorus, Eratosthenes, and others followed that Computation, and since the Reckoning is still received by Chronologers, and was gathered by Computing the Times from the Kings of the Lacedemonians. Here Diodorus Siculus tells us, that he would not define the Spaces of Time before the Trojan War, because he looked on them as uncertain; which shews, that he look'd on the Rest, and especially on those which he did define, as certain. Apollodorus, Thucydides, and Plutarch were of the same Opinion, and all modern Chronologers agree in the same; so that there is no need to complain of Uncertainties. They computed it from the Kings of the Lacedemonians, and they might have an exact Catalogue of the Years of their Reign, which is now lost. If an Error might happen after all this Care and Concurrence both of ancient and modern Writers, it could not be a great one, nor excuse this Author in Varying

(z) Lib 1. in proœm. (a) Plutarch. in Lycurgo sub initio.

280 Years from them all, without Answering one of their Arguments, or upon the Strength of his own, which will be considered in due Time.

His next Complaint is (b) about the great Uncertainties in the *Chronology* of the *Latins*. The various Differences might make them take the more Care in fixing the Time ; and therefore, if they were not exact, they might be very near it ; or if they were not exact then, it is impossible, that we could mend it now. He adds, *Plutarch represents great Uncertainties in the Originals of Rome, and so doth Servius*. The Dispute, which *Servius* makes is (c) about the Persons, who first built *Rome*, whether they were the *Trojans*, the *Aborigines*, or whether it was built by *Evander* or some other Person ; so that this being settled to be built by *Romulus*, the *Chronological* Debate is brought into a nearer Compass. *Plutarch* (d) like *Servius* makes the great Uncertainty of the Building of *Rome* to be by whom, and upon what Occasion. However he afterward concludes, that it was built by *Romulus*. He tells us also, (e) that there are Uncertainties about the Time of *Numa*, that is, when he began to reign, because as (f) *Livy* tells us, at the Death of *Romulus* there was an Interregnum, and great Disputes about the Person who should be his Successor ; and it is uncertain, how long it continued. But since *Plutarch* himself (g) tells us, that *Romulus* reigned 37 Years, and it is also universally agreed, that *Numa* lived 44 Years after the Death of *Romulus*, there was no Occasion of any Dispute about it. So that it was no Way material to make a Difficulty about the Antiquities of *Rome*, as this Author hath done, by tel-

(b) *Introduction*, Page 5. (c) *Servius in Virgil. Ænæid. 7. vers. 678.* (d) *Plutarch. in Romulo, pag. 17.* (e) *In Numâ, page 59.* (f) *Livii, lib. 1. 17.* (g) *Page 60.*

ling us, (b) that *some of the Greeks said, that it was built by Ænæas, others by Romus the Son or Grand-son of Latinus King of the Aborigines, others by Romus the Son of Ulysses, or of Ascanius, or of Italus; and some of the Latins at first fell in with the Opinion of the Greeks; saying that it was built by Romulus the Son or Grand-son of Ænæas.* This Author allows, that (i) the Difference was at last made up, by *Affirming that Rome was built the second Time by Romulus in the fifteenth Age after the Destruction of Troy, or at about 432 Years Distance, and that the following Kings of Rome were reckoned at 244 Years.* This Account is near the Truth, notwithstanding all the Pains, which *this Author* hath taken to confute it. So that (k) *Chronology* was very consistent with it self, and there was no Necessity to mention the *many Repugnancies complained of by Plutarch, since Plutarch* hath reconciled them himself; and all the *Repugnancies* are now wholly owing to this Author. And therefore the great Dispute concerning the *Æra* from the Building of *Rome*, is between the *Capitolian* and the *Varronian* Account. When the *Capitolian* Account was settled, *Varro*, who is allowed to be the most learned Man, that ever *Italy* bred in his Time, took a great deal of Pains in Examining into the Truth of it, and after all his Search, he could find but a Mistake of a single Year. This was the Foundation of the later Controversy. And yet perhaps they may be both reconciled. In the latter End of one Year, *Romulus* might mark out the Ground, prepare Materials, and Order the Foundations to be digged, from whence the *Capitolian* Account began; and in the Beginning of the next, they might actually begin to build, from whence *Varro* might take his Date. However, the Difference of a single Year in those Times

(b) Page 128. (i) Page 129. (k) Introduction, Page 8.

will not justify any Man, who in this Age shall differ 120 Years from both. He adds, That *the old Records of the Latins* were burnt by the *Gauls* sixty and four Years before the Death of *Alexander the Great*, that is, above 360 Years after the Building of *Rome*, according to the common Account. However the *Capitolian Account* was preserved; so that either that particular Record escaped, or many private Persons had Copies thereof in their own Custody, from whence it was retrieved again. And therefore the Argument is no more to the Purpose, than if the Records of the Tower should happen to be burnt, a Man should infer from thence, that it would be impossible after that to have a true *English History*.

The next Complaint is about (l) the Uncertainty of the Beginning of the *Affyrian Empire*, because of the great Disagreement between *Herodotus* and *Ctesias*. But since it is impossible to reconcile those, and the *Scripture* tells us, that *Nimrod*, the Grandson of *Ham* (m) began the *Affyrian Monarchy*; I think it would be most adviseable in this Case to follow that Author, which is most agreeable with *Scripture*, and lay the other aside.

The next Complaint is, (n) concerning the Antiquities of *Egypt*, occasioned by the Extravagancies of their Priests. However, since *Egypt* is called so often in *Hebrew*, The Land of *Mizraim*, who was (o) the Son of *Ham*; since we are there told, that (p) there was a King thereof in the Days of *Abraham*, that (q) *Joseph* was Governor over all the Land of *Egypt*, under *Pharaoh* the King thereof, and that (r) another in *Moses's* Time was

(l) *Ibid.* (m) Gen. x. 6 to 13. (n) Page 6. (o) Gen. x. 6. (p) Gen. xii. 14 to the End. (q) Gen. xli. 39, 40, 41, 44, 46. (r) Exod. v. 12. and vii. 19, 21. and viii. 16, 17, 24, and ix. 9, 22, 24, 25. and x. 14, 15, 21, 22. and xi. 3, 6. and xiv. 27, 28, 30.

drowned in the *Red Sea*, we may safely venture to adhere to such an Account, as is consonant to this, without Placing the History a thousand Years later, as this Author hath generally done.

The Author's Words are very remarkable, (s) Egypt was at first divided into many small Kingdoms like other Nations, and grew into one Monarchy by Degrees ; and the Father of Solomon's Queen was the first King of Egypt. This learned Author hath forgot, that Pharaoh, King of all the Land of Egypt, with all his Host was drowned in the Red Sea. Perhaps his Chronological Notion was, that Solomon was before either Moses or Abraham ; for there is no other Way to reconcile it.

The first Argument, which *this Author* useth to support his Notion, is, That the ancient Computation was not by Years, but by Generations, and that they reckoned too many Years to a Generation. For, as he saith, *(t) the Egyptians reckoned the Reigns of Kings equipollent to Generations of Men, and three Generations to an hundred Years, and so did the Greeks and Latins, and accordingly they have made their Kings reign one with another thirty and three Years apiece. This he saith, (u) is such a Length beyond the Course of Nature, as is not to be credited. For by the ordinary Course of Nature, Kings reign one with another about eighteen or twenty Years apiece. For the Proof of this he hath given us a surprizing Number of Examples. The Ordinary Course of Nature may be seen in any long entailed Estate, and there we may observe, that the Heirs seldom marry at 18 or 20, sometimes not 'till 30 or 40 Years of Age, and therefore we may allow about 25 Years for a mean Proportion. When they are married, they have not always Children immediately, and sometimes*

(s) Page 69.

(t) Page 51.

(u) Page 52.

Daughters. It is not always, that the eldest Son inherits, but several die before their Parents, and many Times the Grandson succeeds; so that all things considered, 33 Years or thereabouts, may be allowed for a common Succession. However, there is no Arguing from late Examples to the Time of the *Trojan War*, or any Instances either about or before the Time of *David*, as *this Author* would have it. It is supposed, and not without Reason, that many Men lived to a greater Age 'till the Days of *David*, than they did before, and therefore, that their Generations might be longer; and if so, then the Complaint of *Moses* concerning the Shortness of human Life, was only a particular Case to the *Israelites* in the Wilderness, who were to die there for their Sins, and not to enter into *Canaan*. So that I shall also add other Examples of this Nature, which perhaps may equally deserve to be considered.

(x) <i>Eli</i> govern'd <i>Israel</i>	40 Years.
(y) <i>Saul</i> governed <i>Israel</i>	40 Years.
(z) <i>David</i> reigned	40 Years.
(a) And <i>Solomon</i> reigned	40 Years.

Total	160 Years.

Or thus,

From the Birth of <i>Terah</i> to his Death	} 205 Years.
and (b) the Promise given to <i>Abraham</i> , were	
Thence to the Departure out of <i>Egypt</i>	430 Years.

Total is	635 Years.

(x) 1 Sam. iv. 18. (y) Act. xiii. 21. (z) 2 Sam v. 5,
 and 1 Kings ii. 11. (a) 1 Kings xi. 42. (b) Gen. xlv.
 11. Exod. iii. 16. Num. iii. 17. 1 Chron. vi. 1, 16, and
 xxiii. 6.

The Generations are as follows,

Terab.

Abraham.

Isaac.

Jacob.

Levi.

(c) *Kobath.*

(d) *Amram.*

(e) *Moses.*

8 in all.

Or thus,

Terab.

Abraham.

Isaac.

Jacob.

Judab.

Pharez.

Efrom.

Aram.

Aminadab.

(f) *Naasson* who was (g) the Standard Bearer to
the Tribe of *Judab.*

10 in all.

Or thus,

From the Birth of *Terab* to the Entrance into the
Land of *Canaan* 675 Years.

Terab.

Abraham.

Isaac.

Jacob.

Judab.

(b) *Zerab.*

(c) Gen. xlv. 18. (d) Exod. vi. 18. Num. iii. 18, and
xxvi. 58. 1 Chron. vi. 2, 18, and xxiii. 12. (e) Exod. vi.
20. Num. vi. 59. 1 Chron. vi. 3, and xxiii. 13. (f) Ruth iv.
20. 1 Chron. ii. 4, 5, 9, 10. Matth. i. 3, 4. (g) Num. i.
7, and ii. 3. (h) Gen. xxxviii. 18, 30, and xlv. 12.

Zabi.

(i) *Zabi.*(k) *Carmi.*(l) *Achan.*

9 Generations in all.

According to this Account the Generations from the same Man might be many more in one Line than in another, as

Hur.(m) *Caleb.*(n) *Ezer.*(o) *Caleb.*(p) *Kenaz.*(q) *Jephunneh.*(r) *Caleb.* The Searcher
of the Land.

7 in all.

Hur.(s) *Uri.*(t) *Bezaleel.* The Workman
at the Tabernacle.

But in 3 in all.

Thus also,

(u) From the Departure of the <i>Israelites</i> out of <i>Egypt</i> to the Building of the Temple were	} 480 Years.
(x) Subtract the Life of <i>David</i>	
(y) In the Reign of <i>Solomon</i>	70 Years.
	4 Years.

Total is

74

The Remainder is

406 Years.

And yet in these 406 Years there are (z) but six Generations, viz.

*Nashon.**Salmon.*

(i) Josh. vii. 17.	(k) Josh. vii. 17.	(l) Josh. vii. 17, 18.
(m) 1 Chron. ii. 50.	(n) 1 Chron. iv. 4.	(o) 1 Chron. iv. 11.
(p) 1 Chron. iv. 13.	(q) Num. xxxii. 12.	
(r) 1 Chron. iv. 15.	(s) Exod. xxxi. 2,	1 Chron. ii. 20.
(t) Exod. xxxv. 20.	(u) 1 Kings vi. 1.	(x) Compare
2 Sam. v. 4, 5 with 1 Sam. xvi. 1.	(y) 1 Kings vi. 1.	
(z) Ruth iv. 20, 21, 22.	Matth. i. 4, 5, 6.	1 Chron. ii. 10,
11, 12, 13, 14, 15.		

Booz

Booz.

Obed,

Jesse.

David.

Thus also from the Birth of <i>David</i> to (a)	} 70 Years.
his Death were	
(b) To the Death of <i>Solomon</i>	40 Years.
(c) To the Setting up of the Golden Calves	} 1 Year.
(d) To the Captivity	
	390 Years.

Total is	501

And yet in these 501 Years (e) there are but fourteen Generations mentioned by St. *Matthew*.

Whatever Objections may be raised against this Account of the *Evangelist* have been excellently answered by (f) Bishop *Kidder* in his Demonstration of the *Messias*. But the chief of them may be urged with good Reason against the Shortning of the Years of the Genealogies, which are found in the Pagan Writers.

Besides, The Case is very different in the later Ages of the World from the former. The Providence of GOD is over his Works. In these later Ages the World is full of People and the Providence of GOD is seen in not suffering it to be too full. And therefore many People die when they are young. In the early Ages his Providence was seen in *Multiplying* of Mankind, and *Replenishing the earth*, so that the Beasts of the earth did not in-

(a) Compare 2 Sam. v. 4 with 1 Sam. xvi. 1. (b) 1 Kings xi. 42. (c) 1 Kings chap. xii, where the Occurrences are so many, as cannot take up less than a Year. (d) Ezek. iv. 1, 2, 3, 4, 5, 16, 17. (e) Matth. i. 6, 7, 8, 9, 10, 11, 17. (f) Part 2. Page 102 to 169.

crease upon them. And therefore they generally lived 'till their utmost Age, which we may suppose to be about 80 or 90 Years, so that more Years may be allowed to each Generation. Besides, many of the Kingdoms in those early Times were elective; and when a King of 80 or 90 Years of Age died, they would generally choose another in the Prime of his Strength, or between 30 and 40 Years of Age, who might not only preside in their Counsels, but also go in and out before them, and fight their Battles against all their Enemies. And therefore all things considered, we may in those Ages very well allow about an hundred Years to three Generations. Thus if one Person allows an Hundred Years to three Generations, and another allows but sixty, it will make a very wide Difference in *Chronology*; and the farther we go back, the worse it must be.

But the grand Argument insisted on by *this learned Author*, and which seems to be the Foundation of all the other Mistakes, and upon which the whole Book is built, is this, That (g) Chiron, *who was concerned in the Argonautick Expedition, was a practical Astronomer, and delineated the Asterisms*. That *Musæus* the Son of *Eumolpus* (h) and Master of *Orpheus*, and one of the *Argonauts*, made a Sphere, and is reputed the first among the *Greeks*, who made one; and the Sphere it self shews, that it was delineated in the Time of the *Argonautick Expedition*; for that Expedition is delineated in the *Asterisms*, together with several other ancient Histories of the *Greeks*, and without any thing later. And the Position of the fixed Stars at that Time shews us the Age in which it happened, from the Position of the Colures, as it appears from undoubted *Astrono-*

(g) Page 83. (h) Page 84.

mical Calculations. In this Account, as mentioned more at large by this Author, there are many Improbabilities, which deserve to be considered. First, that *Chiron* was an Astronomer. *Herodotus*, who (i) mentions the Ship *Argo* as built by *Jason*, and his Sailing in it, speaks not one Word of *Chiron* in all his Works. *Homer* saith of *Chiron*, that he made a spear (k) for *Peleus* the Father of *Achilles*, which he cut out of the Wood *Pelinus*. That (l) he was the most just of all the Centaurs, and taught *Achilles* the Use of several Medicines. *Pliny* saith of him, (m) that when he was wounded, he was cured or cured himself by the Herb *Feverwort*, which (n) from him was called *Centaurea*, because he found out the Use thereof; that (o) he was the Inventor of Medicines, and that (p) in the Time of the *Trojan* Wars, they were content with the Medicines, which had been formerly prescribed by him. *Pliny* tells us of (q) the Virtues of the Herb *Briony*, which took its Name from him. And he calls a Boyl, which requires an able Physician to cure it, *Ulcus Chironium*. *Diodorus Siculus* speaks not a Word of him in all the History of the *Argonautick Expedition*. The Poem ascribed to *Orpheus* mentions him, as a most just Man, a Physician and Musician, and one who was extreamly civil to Strangers. That he diverted them by Playing upon the Harp, and when he had done, *Orpheus* himself took up the Harp, and gave them another Lesson to pass away the Time. *Valerius Flaccus* mentions him, but not a Word of his *Astronomy*. *Apollonius* saith, that he prayed for the *Argonauts*, and wished them good Success in their Un-

(i) *Melpomene*, cap. 123.(k) *Iliad* 19, Vers. 386.(l) *Iliad* 11, Vers. 829.(m) *Nat. Hist. lib.* 25, cap. 6.(n) *Lib.* 25, cap. 4.(o) *Lib.* 7, cap. 56.(p) *Lib.* 29, cap.ult. (q) *Lib.* 25, cap. 8.

dertaking. He represents *Hagniades* as Observing the Stars, and all the Poets speak of their Diligence herein; but not a Word, that they had the least Instructions from *Chiron*, or that he furnished them, or that they had any Instruments for such a Purpose. His Story is, that he lived in the Mountains, where being much given to Hunting he became very knowing in the Virtues of Plants, and one of the most famous Physicians in his Time. That he was the Governour of *Achilles*, and imparted his Skill to *Æsculapius* the God of Physick, and Father of *Maachaon*, whom *Homer* describes, (r) as the most famous Physician in the *Grecian* Camp. To prove him an *Astronomer* our Author is forced to have Recourse to (s) *Clemens Alexandrinus*, who lived above a thousand Years after, and informs us of it out of an ancient Author of *Gigantomachia*, the very Title whereof shews it to be a Romantick Story. It was customary for Physicians in old Times to gather their Herbs according to the Planetary Hours. Now it might so happen, that *Chiron* and *Musæus* did (by the Help of a Circle to represent the *Horizon*, and ten semicircles of Position, and a Meridian, dividing the Equinoctial into so many equal Parts) describe the Planetary Hours, and this might be the *χῆματα Ὀλύμπου*, which that *Father* mentions.

Secondly, This Author (t) adds, That *the Ship Argo was the first long Ship built by the Greeks*: So other Authors tell us. But this will put the History of the *Argonautick* Expedition much more early, than where he hath placed it, or destroy the Credit of the whole Story. *Moses* tells us, that (u) *the isles of the gentiles*, particularly *Greece*, were first

(r) *Iliad* 10, Vers. 516.
lib. 1. (t) Page 85.

(s) Anno Christi 192. *Stromaton*
(u) Gen. x. 5.

peopled by the Sons of *Japhet*, who inhabited the *Lesser Asia*, and must come thither by Shipping. *Greece* was therefore acquainted with Ships from the Beginning, and no doubt traded back again : And (x) the Ships of *Chittim* or *Macedonia* were famous in the Time of *Moses*, as coasting in the *Mediterranean* Sea, which could not be, unless they were of such a Make.

Thirdly, *This Author* (y) saith, that *the Flower of Greece by the Consent of their Princes were to sail with Expedition through the Deep in this Ship*. For this there is good Authority. Their Number is reported to be four and fifty Persons of the greatest Quality out of the Number of those, who were desirous to go with him. *Diodorus Siculus* saith, that it is not to be admired, that in Giving an Account of things in ancient Times we do not in every thing agree with the Poets, and other ancient Writers. So that a Liberty of Conjecture may be allowed. And therefore as the Design of the Expedition was to reduce the whole Kingdom of *Colchis* by Force of Arms, four and fifty Men were too few for such a Purpose, and for all the Battles and Adventures, which were reported of them. So that the most probable Opinion is, that these four and fifty were Officers, that a Ship was built for them much larger than the Rest, and that beside this they had a large Fleet to transport the Seamen and Soldiers, which went with them ; and then it is an Argument, that Fleets were not so uncommon in those Times, as it is reported.

Fourthly, *This Author* adds, That (z) *they go upon an Embassy to several Princes upon the Coast of the Euxine and Mediterranean Seas*. Particularly, the Greeks, hearing that *Egypt* was in its greatest Dis-

(x) Num. xxiv. 24.

(y) Page 86,

(z) Page 100.

traction, contrived the Argonautick Expedition, and sent the Flower of Greece in the Ship Argo to persuade the Nations upon the Sea Coasts of the Euxine and Mediterranean Seas to revolt from Egypt, and set up for themselves, as the Lybians, Ethiopians and Jews had done before. Tho' this is so fully affirmed, yet there is not a Word of this Design mentioned in any History before. The Design of *Chronology* is to agree with History, and perhaps it was never heard of before, that any Author laid a Scheme of *Chronology* vastly different from all Mankind, and then was forced to support it by Histories of his own Making. The Common Dictionaries, which are carried to the *Latin* Schools, would have shewn him better, and herein they exactly agree with the Ancients ; but our Author was above looking into such mean Books as these. The Story is this, That *Phryxus* being not able to agree with his Mother in Law *Ino*, took his Father's Treasure, and sailed from *Greece* to *Colchos* on Board a Vessel called *The Sheep*, where being safely arrived, he sacrificed a Ram to *Jupiter*, and hung up his Fleece in a Grove consecrated to *Mars*. Some say, that the Vessel safely arrived, but that *Phryxus* fell out of the Ship, and was drowned. *Æson* the King of *Thessaly* in *Greece* dying, leaves his Son *Jason* under the Guardianship of his Uncle *Peleus*, who during the Minority of his Nephew seizes the Kingdom for himself; and being afraid of *Jason*, knowing him to be of a courageous Temper and well beloved, he advised him to sail for *Colchos* to retake this Treasure from *Æetas* the King thereof, in Hopes that he might lose his Life in that Expedition, and so the Kingdom might be secured to *Pelias*. *Jason* readily goes on this Exploit; so that fearing to be murdered if he stay'd at home, and hoping by his Wealth, if he succeeded, to gain his own Kingdom, he fits out

out the Ship *Argo*, in which he sails with fifty four brave Commanders, attended (no doubt) with other Ships, which carried Soldiers for the Undertaking of this Enterprize. Being arrived at *Colchis*, *Medea* the Daughter of *Æetas* falls in Love with *Jason*, corrupts her Father's Soldiers, assists *Jason* to gain the Treasure, who marries her, and returns with her to *Greece*, where she privately murders *Pelias*, and so *Jason* takes to the Kingdom. The (a) Ancient Historians, and especially the Poets, have feigned so many Stories of this Adventure of the *Golden Fleece*, which, it is reported, that they went to fetch off; and also of the Labours of *Jason*, *Hercules*, *Orpheus*, *Theseus* and others, and their Sailing to *Lemnos*, *Thrace*, round the *Euxine* Sea, and after that in the *Mediterranean*, *Adriatick*, and in the Main Ocean as far as *Cadiz*, and also along the *African* Shore, that if it was put all together, until their Return to *Greece*, would be one of the compleatest *Romances* in the World. However, the least Part of it is that which happened on the the *African* Shore, and the only thing there remarkable is, that (b) they were driven upon the Coast of *Egypt* by a Storm, and happening to be in shallow Water near the Lake *Tritonides*, they accidentally saw *Triton* the King of that Country, who very civilly informed them concerning the Nature of the Seas in those Parts, and how they might avoid the Danger; and in Requital of his Kindness they presented him with a brazen *Tripod*, on which were inscribed very Ancient Characters. So that where so many Stories are forged, we know not which to believe; however there is no Occasion for the Forging of more.

(a) Diodorus Siculus, Orpheus, Apollonius, Valerius Flaccus, and Ovid *Metam. lib. 7.* — (b) Herodotus *Melpomene*, *sup. 123.*

Fifthly, *This learned Author* tells us, that (c) *the Sphere seems to have been formed by Chiron and Mufæus for the Use of the Argonauts. For the Constellations are the old ones mentioned by Aratus, and they all relate to the Argonauts and their Contemporaries, and to one or two Generations older, and nothing later than that Expedition was delineated there originally.* If this was done by *Chiron* for the Use of the *Argonautick Expedition*, then *Chiron* had the Spirit of Prophecy, and delineated before-hand most of those things, which happened afterward. *Chiron* was of *Thessaly*, and probably of *Larissa*, where he bred up *Achilles*; so that they could not but consult him at the Beginning of the Expedition, and all the things, which happened afterward, could not have been delineated before-hand for their Use. But most of the Stories concerning these Constellations, are so ridiculous, that they could not be invented of those Persons, in the Age in which they lived. I shall mention some of them.

There's (d) the GOLDEN RAM the Ensign of the Vessel, in which Phryxus fled to Colchis. This may be so. *Diodorus Siculus* saith of it, That *Æetes* (e) being foretold by the Oracle, that he should die, when Strangers carried away the Ram-skin, it is said, that he gilt it with Gold, that the Splendor thereof might cause the Soldiers, who were set to guard it, to be the more diligent and careful in their Watch. But, saith he, *we leave every one to judge of these things, as he thinks fit.*

There's the BULL with brazen Hoofs tamed by Jason. This if true, was after he had parted from *Chiron*. The Poets reckon them to be two, (f) with brazen Hoofs and Heads, and add, that they breath-

(c) Page 83 and 84. (d) Page 84. (e) Lib. 4. cap. 3.
(f) Orpheus, Ovid *Metam. lib. 7. vers. 105, &c.*

ed forth Fire from their Mouths and Nostrils, which consumed all such as came near them. Some fancy them to be living Creatures; but *Apollonius* tells us, that they were made by *Vulcan* the great Artificer in Brass and Iron. *Diodorus Siculus* adds, that *Æetes* set a Guard of *Taurican* Soldiers to watch this Fleet or Treasure. And the Ambiguity of the Word *Taurus* had afforded Matter for most prodigious Stories among the *Grecians*, who strained it to signify the Violence and Fierceness of Bulls. So that *Chiron* must not only know the Blunder, which the *Greeks* in after Ages made about the Word *Taurus*, but also be well pleased with it, when he made the *Bull* a Constellation.

There's the Twins CASTOR and POLLUX two of the Argonauts. The Story is, that when the *Argonauts* were at Sea, two Meteors fell down from the Sky, and lighted on the Heads of the two Brothers, *Castor* and *Pollux*, which the Mariners looked upon as an Omen of a prosperous Voyage, and afterward shewed them a more particular Respect. However, *Chiron* exceeded them all by making them a Constellation, before it happened.

There's the SWAN of Leda their Mother. The Story is, that as she was bathing her self in the River *Eurotus*, *Jupiter* deceived her, and lay with her in the Shape of a Swan, so that she brought forth two Eggs, in one of which there was *Castor* and *Clytemnestra*, and in the other *Pollux* and *Helena*. And could any one, who knew the two Brothers, invent such a Story of the Mother?

There's the watchful DRAGON (which Medea poisoned) with Medea's Cup, and a Raven upon his Carcass the Symbol of Death. All this was after their Parting with *Chiron*. But *Diodorus Siculus* saith, That the cruel Murdering of Strangers gave Rise to this strange Fiction of the Bulls breathing out Fire.
And

And upon the same Account, the Poets have given the Name of a most terrible Beast, or a never sleeping Dragon, which *Medea* poisoned, to the Guard which was placed as a Security to the Temple and the golden Fleece. So that this Constellation must be placed, when the true Story was corrupted with Forgeries.

There's CHIRON the Master of Jason, with his ALTAR and SACRIFICE. There is not a Word of Altars and Sacrifices, whilst the *Argonauts* were with *Chiron*; tho' frequently mentioned afterward.

There's HERCULES with his DART, and the LION, which he slew. This he is said to kill long after in the Wood of *Nemea*, and that he was after that always cloathed with this Lion's Skin.

There's the VULTURE falling down. I cannot omit this Constellation, without taking Notice of the Story, which is reported of the *Argonauts*. That among their other Exploits, such as their Delivery of *Andromeda*, when chained to the Rock, by *Perseus*, and his Killing the Sea Monster, the Rescuing of the Sons of *Phineus*, their Fighting on this Occasion, and after that their Putting the *Harpies* to Flight; and such Pieces of knight Errantry, as the Poets were pleased to fancy; they came to *Scythia*, where they found *Prometheus* tied to the Top of Mount *Caucasus* with iron Chains made by *Vulcan*, and a Vulture or Eagle continually tormenting him by Feeding upon his Liver; but *Hercules* slew this Vulture and delivered *Prometheus*. Some reckon this Story to allude to the Torments of the other World. But *Prometheus* among the (g) Greek and Latin Poets, is no more than (b) Ma-

(g) Orpheus, Apollonius, Valerius Flaccus, and Ovid.
(b) Gen. x. 2.

gog in *Moses*. For, 1. Both represent him as the Son of *Japhet*. 2. *Prometheus* is feigned to be bound to Mount *Caucasus*; and *Scythia*, where the Posterity of *Magog* was fixed, is the very same Country. The Prophet *Ezekiel* calls it (i) the Land of *Magog*, and places it near to *Meshek* and *Tubal*, and in the northern Quarters. In some Places of *Scripture* *Gog* and *Magog* are both joined together, which occasioned the Conjecture of (k) the learned Mr. *Mede*, that *Gog* was the Name of the Person, and *Magog* of the Country. This Country was called *Gogarene*, as we learn from *Strabo* and *Stephanus*, and the Mountain *Caucasus* is (l) no other than *גוג חסן* *Gog-hasan*, or the Fortification of *Gog*, and (m) *Pliny* tells us, that *Scythopolis* and *Hierapolis*, which the *Scythians* took, when they overcame *Syria*, were ever after by the *Syrians*, called *Magog*. 3. The Posterity of *Gog* or *Magog* living in a cold northern Country, had greater Occasions for constant Fires than others, and as they had in their Mountains rich Mines of Copper, Brass, and Iron, and some say of Gold and Silver, so they made Use of much larger Fires in the Working of these Metals; and this gave Occasion for others to tell us, that their Founder stole Fire from Heaven. 4. The whole Story of the Liver of *Prometheus* being consumed by an Eagle, took its Rise from the Name *Magog*, which being derived from (n) the Hebrew Verb *מגג* *Mug* or *Magag*, signifieth something, which is dissolved, broken, or consumed: But the Story of his

(i) Ezek. xxxviii. 2, 3, 6. (k) Book 1. Disc. 50. Page 280 and 281. (l) Bocharti *Canaan*, lib. 3. cap. 13. pag. 187.

(m) *Nat. Hist.* lib. 5. cap. 23. (n) Thus it is used, Psal. cvii. 26. Their soul is melted because of trouble, and Ezek. xxi. 15. That their heart may faint, which the Chaldee and Septuagint render, that their heart may be broken or wounded.

being delivered by *Hercules*, was only a Fiction of their own.

There's the RIVER. *Diodorus* and *Apollonius* relate the Story thus, That after *Jason* had carried off the *Golden Fleece*, *Æetas* block'd up the Mouth of *Pontus* to prevent their Return; but they performed that which was wonderfully remarkable. For they sailed up the Head of the River *Tanais*, as far as they could, when being in great Distress, they observed one of *Neptune's* sea Horses come out of the River, and run along the Land. Now they looked upon this (as well as they might) to be a sure Token of a River in that Part, and so they drew the Ship a considerable Way over Land into another River that ran into the Ocean, and fell down that Way into the Sea, and made their Escape.

There's CHIRON. And this is the most unaccountable of ail the Rest. *Chiron* is represented as a Centaur by the Poets, or the upper Part like a Man, and the lower like a Horse. So that if he placed his own Constellation there, it is an Argument that he not only knew, what a Monster he should be represented; but that he was also so pleased with the Fancy, as to represent himself in the same Manner upon the celestial Globe.

However, we must not differ about small Matters; and therefore let us suppose, that, as *this Author* (o) saith, a Sphere was made at such a Time, and the *Equinoctial Colure*, which passed thro' the first Point of *Aries*, did then cut the *Ecliptick* Line in that Point, which in the End of the Year 1689, was in 60. 44^m. of *Taurus*. In such a Case this Position of the Heavens will fix the *Argonautick* Expedition to the Year before CHRIST 957. The Calculation is too evident to be denied.

	Years
From the Year of CHRIST 1, to the Year 1689 is	1688
From thence to the Year above mentioned	957
Total is	2645

	s.	d.	m.	"
Recession of the <i>Æquinox</i>	01	06	44	00
<i>Viz.</i> Years 2000	00	27	46	40
Years 600	00	08	20	00
Years 40	00	00	33	20
Years 05	00	00	04	10
Total	01	06	44	10
Difference 75 Days or	00	00	00	10

For the Removing of this, which was the Pillar and Foundation of all the Mistakes, it must be considered,

First, That they could not but err in Taking their Observations in those early Times.

And Secondly, A small Mistake, which they could not but be guilty of, will bring up the *Argonautick* Expedition to the Time, where our best *Chronologers* have already placed it.

For the Proof of the First of these I need only observe, that *this Author* (p) calls this Time *the Infancy of Astronomy*, and tells us more than once, (q) that *their Observations were but coarse*, which is a sufficient Caution, that we ought not to lay too much Stress upon it, and will more fully appear by

(p) Page 81. (q) Page 89 and 95.

a tranſient View of it from this Time 'till then. The prodigious Improvements, which *this learned Author* hath made therein, will make himſelf famous to the End of the World. It was not long before his Time, at moſt not above 140 Years ago, when *Kepler* firſt found out the Elliptical Motions of the Planets. Before *Tycho Brahe* obſerved the Comet in the Year 1577, they were only thought to be Meteors in the Air. About 200 Years ago, *Copernicus* publiſhed his Notion of the Sun's being in the Center, and the Earth moving in her Orb, which was then ſo little regarded, that even *Tycho Brahe* was of a different Opinion. *Laſtantius*, one of the primitive Fathers, (r) ſpeaks againſt the *Antipodes* with the utmoſt Violence, as contrary to *Scripture*, and Reason. *Hipparchus*, who lived within 200 Years of the Birth of CHRIST, was the firſt, who obſerved the progreſſive Motion of the fixed Stars; and *Thales Mileſius*, who lived almoſt 400, or rather 700 Years ſince the *Argonautick Expedition*, was the firſt, who predicted an Eclipse; and it was almoſt 200 Years after him, when *Meto* firſt obſerved, that the Moon came to the ſame Point of the Ecliptick in 19 Years, which he thought had been to the utmoſt Exaſtneſs, tho' there is an Hour and 27 Minutes Difference. So that to expect an Exaſtneſs of Aſtronomical Obſervations in thoſe Days, is to expect Impoſſibilities. And it is probable, that the Obſervation of the ſummer Solſtice by (s) *Meto* was as coarſe, as that in the Time of *Chiron*, and taken by the ſame Methods; ſo that it can no Way be depended on in a Caſe of ſo critical a Nature.

(r) *De falſa ſapientiâ, lib. 3. cap. 24.*

(s) *Page 25.*

That which made it more erroneous, was what *this Author* takes Notice of, that (t) *it is not likely, that the Equation of the Sun's Motion should be known in the Infancy of Astronomy.* For this Reason they took no Observations at the Spring and Fall, when the Sun's Declination varied considerably every Day; but only at the Summer or Winter Solstice, when there was no sensible Difference for some Days. If they could have observed the Vernal and Autumnal Equinox, they would have known, that there was a great Difference between the Summer and Winter half Year. At this Time now the Earth's *Aphelion* is 3 s. 8 d. the Difference is almost four Days; but at the Time of the *Argonautick Expedition*, as *this Author* (u) hath placed it, the Difference was 3 d. 10 h. as appears by the following Calculation.

	s.	d.	m.	"
<i>Anno Christi</i> i, Earth's Aphelion	02	14	03	30
Years 900	00	12	30	00
Years 40	00	00	33	20
Years 17	00	00	14	10
Total substract	00	13	17	30
Earth's Aphelion	02	00	46	00
Equation Corresponding	00	01	40	58
Which doubled is	00	03	21	56
and answers to 3 d. 09 h. 57 m.				

And that the *Colures* were actually placed wrong in the Sphere, of which *Eudoxus* and *Aratus* give

us an Account, is evident from (x) what *Manilius* saith of it,

*Alter ab excelsa decurrens limes Olympo
Serpentis caudam, siccas & dividit Arctos.*

Upon which (y) *Scaliger* makes this Observation.

*Nullus Colurus potest simul Serpentis caudam secare
& ambas Arctos. Reliqua satis bene habent.*

Secondly, A small Mistake, which they could not but be guilty of, will bring the Time of the *Argonautick* Expedition to the Time, where our best *Chronologers* have already placed it. The Manner of Making their Observations in those Days was not from the very Point proposed, but as near as possible. Thus the Mariners at this Time, when at Sea, find out the Latitude of the Place, not from the exact Height of the Sun at Noon, but from the Time, when they can first perceive its Variation from the Meridian. Thus in Ancient Times they began their *Lunar* Months, not from the real Change of the Moon, but from the Time, when she was first visible in the Evening after the Change. Thus, as it was (z) before observed, *Julius Cæsar* began the Year, not from the *Tropick* of *Capricorn*, but from the visible Approach of the Sun, when it had pass'd the *Tropick*, which was nine Days after; and long before him *Thoth* the Grandson of *Ham* did the same, when the Distance of 14 Days was the nearest Approach to the Truth, which he could make. And thus *Chiron*, or some one else in his Time, not knowing how to place the *Vernal* and *Autumnal* Colures, places the *Summer Solstice* and its *Colure*, not at the Entrance of *Cancer* it self, but from the highest observable Altitude of the Sun before it. And as in such a Case he could not

(x) *Lib. 1. pag. 19. Vers. 26.*
pag. 85. (z) *Page 134.*

(y) *Notæ Scaligeri in Manilium,*

but mistake, so a small Mistake will place the *Argonautick Expedition*, where all other *Chronologers* have placed it.

Thus the Difference between *this learned Author* and others in this Particular is 300 Years, in which the Motion of the *Equinox* is 4^d. 10^m. 00ⁿ. at which Time *Chiron* might accordingly place the *Summer Solstitial Colure* 4^d. 10^m. 00ⁿ. before the first Point of *Cancer*, or in *Gemini*. 25^d. 50^m. when the Sun's Declination was but four Minutes less than its greatest of all, and consequently as small as could be discerned by any Method then in Use.

To set this Matter in a clearer Light, I shall state it in the Words of *this learned Author*, for I cannot do it in better. (a) *Hipparchus the great Astronomer, comparing his own Observations with those of former Astronomers, concluded first of any Man, that the Equinoxes had a Motion backward in Respect of the fixed Stars, and his Opinion was, that they went backwards one Degree in about an hundred Years. He made his Observations of the Equinoxes between the Years of Nabonassar 586, and 618: the Middle Year is 602, which is 286 Years after the Observations of Meton and Euctemon. And by Consequence the Equinoxes must have gone back 11 Degrees since the Argonautick Expedition, that is, in 1090 Years according to the Chronology of the ancient Greeks then in Use, and this is after the Rate of 99 or 100 Years to a Degree, as was then stated by Hipparchus. But it really went back a Degree in 72 Years. The Case is this, Hipparchus well knew, that there was 1100 Years between the Time of the Argonautick Expedition, and the Time when he made this Discovery of the Motion of the Equinox, which might have been in the 612th Year of*

(a) Page 93.

Nabonassar, and so precisely at 1100 Years Distance, for ought we know. He knew that there was 11 Degrees odds between his Observations and the other, and therefore allowed 100 Years to a Degree. Now had *Chiron* made his Observations as exact as *Hipparchus*, there would have been above 15 Degrees Difference, and then *Hipparchus* would have settled this Motion more exactly; but *Chiron* making a Mistake of 4^d. 10^m. as is before mentioned, the Difference for 1100 Years was but 11 Degrees, and this occasioned *Hipparchus* accordingly to fix 100 Years to the Motion of every Degree.

To support the Authority of *this Chronology* the *Author* is pleased to tell us, (b) that *Herodotus* hath made *Semiramis* only five Generations, or about 166 Years older than *Nitocris* the Mother of the last King of *Babylon*. But *Ctesias* hath made *Semiramis* 1500 Years older than *Nitocris*, and feigned a long Series of Kings of *Assyria*, whose Names are not *Assyrian*, nor have any Affinity with the *Assyrian* Names in Scripture. And again, (c) *Ctesias* and the ancient Greek and Latin Writers, who copy from him, have made the *Assyrian Empire* as old as *Noah's Flood* within a few Years, and tell us the Names of all the Kings of *Assyria*, from *Belus*, and his feigned Son *Ninus* to *Sardanapalus* the last King of that Monarchy. But the Names of his Kings have no Affinity with the Names of the *Assyrians* mentioned in Scripture; for the *Assyrians* were usually named after their Gods. But those in *Ctesias* were of another Sort, except *Sardanapalus*, whose Name he had met with in *Herodotus*. I shall not undertake to vindicate *Ctesias* in every thing. There is but a poor Ac-

(b) Page 5.

(c) Page 265.

count of him among the Ancients, and (d) they generally speak of him but as a fabulous Writer. However something may be said in his Behalf. He was a Native of *Cnidos* a City of *Caria* in *Asia the less*. He was taken in a Battle by *Artaxerxes Mnemon* King of *Persia*, who made Use of him as a *Physician*, to cure him of the Wounds which he had received in that Battle, and having had good Success, he continued as the chief Physician to that King for 17 Years; so that whilst he resided at the Court, he took the best Care, and had the best Opportunities to inform himself in the Histories of those Countries, which (e) he wrote in three and twenty Books. The six first of them contained (f) the History of the *Affyrians* and *Babylonians* from the Time of *Ninus* and *Semiramis* to that of *Cyrus*; the other seventeen contained the Affairs of *Persia* from the Time of *Cyrus* to the Year before CHRIST 398. And here (g) *Diodorus Siculus* tells us, that it ended. Out of these *Photius* hath written Extracts, and these are all the Remains, which we have of his Writings. His Works were probably written in the *Persick* Language, and the Extracts of them are in *Greek*. So that as the *Persians* descending from *Shem* worshipped none of those Gods, which were used in *Babylon* among the Posterity of *Ham*; they might not call the *Affyrian* Kings by the Names of their Idols, but by other Names, which they had in the *Persick* Language, and these might again be altered to fit them to the Humour of the *Greeks* at that Time. The Author might suffer in his Character by being translated, and much more by being abridged, and the best Proofs

(d) Plutarch. in *Artaxerxe*. *Aristoteles in Historiâ animalium*, lib. 8, cap. 28. (e) *Diodorus Siculus*, lib. 2, pag. 84. *Photius*, Cod. 62. *Suidas in voce Κτηνιας*. (f) *Diodorus Siculus* *ibid.* and lib. 14 pag. 421. (g) *Ibid.*

of his History might be omitted; and therefore the *Greeks*, who were not well acquainted with these Histories, might call them fabulous, tho' they were really true. *Diodorus Siculus* and *Trogus Pompeius* (of which *Justin* is an Epitome) take most of that from him, which they have written of the *Affyrian* Affairs. It is certain, that there were royal Records then in *Persia*, in which all the Affairs and Transactions of the Government were faithfully recorded, and (b) the Books of *Ezra* and *Esther* give us a particular Account of them. It is also very probable, that the *Affyrian* Monarchy kept Records of the same Nature either in *Sippora* or *Babylon*; and therefore when this Empire was subdued by the *Persians*, their Historians might be well acquainted with both. He often (i) contradicts *Herodotus*, and in some things also differs from *Xenophon*, and this might make him less esteemed by the *Greeks*. But *Herodotus*, when he was at *Babylon*, gathered up the History of that Country, from such with whom he conversed, who might not be well acquainted with it, or might impose upon him. And therefore as *Ctesias* professes his Sincerity, and appeals (k) to the publick Records as a Testimony of the Truth of what he wrote, he may deserve a little Credit. We want his Testimony only for a Catalogue of the *Affyrian* Kings, who reigned from the Time of *Nimrod*; and I hope, it may be allowed as authentic, notwithstanding all his Opponents, only for this Reason, because he exactly agrees with the *Scripture Chronology*.

The next Ancient Writer, which this learned Author (l) thinks to be defective, is *Eratoſthenes*, whose Catalogue of (m) the *Egyptian* Kings he calls

(b) *Ezra* iv. 15. *Esther* vi. 1. (i) Photius, *Cod.* 62.
 (k) *Diodorus Siculus*, lib. 2, pag. 84. (l) *Introduction*, Page
 7. (m) Page 66.

an artificial Chronology ; and the Way to rectify it he takes to be (n) by *Omitting the interposed Kings, who are said to do nothing.* This is a quick Way of reducing the *Ancient Chronology.* According to this Reckoning the eight Generations from *Adam* to *Noah* will be reduced to *Enosh* and *Enoch*, since there is nothing recorded in the Time of the Rest ; and thus between *Noah* and *Abraham* I find nothing mentioned, except of *Peleg* and *Terah.* But the very Mentioning of their Names is sufficient in any *Chronological Account.* Time passes on whether we are asleep or awake, and if we reckon that as nothing, in which we do nothing, or nothing remarkable, we may find out a Way to shorten the Years of our Lives, as *this Author* hath shortned the *Chronology* of the World. *Diodorus Siculus*, who was imposed upon by one of the *Egyptian* Priests with a Catalogue of their Kings, tells us, (o) that *they say, Menas was the first King of Egypt. Many Years after reigned Gnefactus. His Posterity to the Number of 52 reigned fourteen hundred Years, in which Time there is nothing found worthy of Remark.* Thus he afterward skips over in the same Manner nameless Generations, seven of a Race, twelve Descents, several other Descents, many Ages, an Interregnum of five Generations, and a Company of Kings for seven Generations together, who gave themselves over to Sloth and Idleness. But tho' the Account, which he had, was most Extravagant ; yet he would not pretend to alter any thing upon his own Head, but left it as he found it, and left it to others to discover the Mistakes. But be that as it will, the Catalogue of the *Egyptian* Kings, as mentioned by *Eratosthenes*, will vindicate it self among

(n) Page 254.

(o) Lib. 1, cap. 4.

those who know the Character of the Author, and the Design of the Work ; which is this.

Eratosthenes was an *Athenian* by Birth, where he was in great Reputation for his Learning. After *Ptolomy Soter*, out of the Affection which he had for Learning, had founded at *Alexandria* in *Egypt* a College of learned Men for the Improving of Philosophy and all other Knowledge, he got together a Library of Books for this Use. His Successor *Ptolomy Philadelphus* resolved to augment it with all the Books then extant in the World, and for this Reason he had the *Hebrew* Bible translated into *Greek* by the 72 Interpreters, and at the Time of his Death he left in it an hundred thousand Volumes. His Successor *Ptolomy Euergetes*, enjoying full Peace, applied himself to the Cultivating of Learning in his Kingdom, and Enlarging this Library with all such Books, as were serviceable to this Design. And the Care of an able Librarian being very necessary both for Making a good Choice of Books, and Preserving them when chosen, upon the Death of *Zenodotus*, the King invited *Eratosthenes* from *Athens* to take this Charge upon him. Our own (p) *Historian* saith of him, that he was by his Birth a *Cyrenian*, and had been Scholar to *Callimachus* his Countryman, and was a Person of universal Knowledge, and is often quoted as such by *Pliny*, *Strabo* and others. And as to his Skill in all Manner of Learning he was second to none in his Time, as the many Books, which he wrote, did then sufficiently make appear, tho' now not extant. *Manetho* an *Egyptian* Priest, who was partially inclined to the Antiquity and Honour of his own Country and Religion, gives a long Catalogue of the *Egyptian*.

(p) *Prideaux's Historical Connexion, Book 2. Part 2. Ante Christum 239.*

Kings to *Ptolomy Philadelphus*, all containing, according to his fabulous Computation, the Summ of 53535 Years. To confirm this Fable he affirmed, that he had it out of the *Adyta* of the *Egyptian* Temples, where he pretended, that *Thoth* the second laid up Books translated after the Flood into the *Greek* Tongue in hieroglyphick Letters from several Pillars, on which these Accounts were written by *Thoth* the first. *Ptolomy* King of *Egypt* at that Time was no Way satisfied with this Account, and therefore desires *Eratoſthenes*, on whose Abilities and integrity he could better depend, to give him another; who accordingly gives him a Catalogue, which he had drawn up from the best Accounts to be found in the Library, (q) beginning with *Menes* or *Mizraim*, telling also how many Years each of them reigned. Now he being Keeper of the known *Alexandrian* Library, could easily inform himself and satisfy others, by what Authority of Books he composed this Table. His Credit continued unblemished, and his Education was not entangled with the Interests of the *Egyptian* Religion; and his *Chronology*, of which this was a Part, hath been cited with Approbation by *Cicero*, *Dionysius Halicarnassensis*, *Censorinus*, *Clemens Alexandrinus*, and *Eusebius*, who were Men of such an exact Judgment, that they would not quote an inconsiderable Author. *Syncellus* (r) affirms, that he collected it from the sacred *Archives* in *Diospolis* or *Thebes* itself. So that he did not only search the *Alexandrian* Library, of which he was Keeper; but he had his Account from the Metropolis of *Upper Egypt*, which was the royal Seat of the Kings, whose Names he gives us. Had he left

(q) See Bishop Cumberland's *Sanchoniatho* from Page 416 to Page 446, and therein *Eratoſthenes's* Table, Page 432. (r) In Scaliger's *Greek*, *Eusebius*, page 25. l. 25.

out any Kings, who had reigned, the *Egyptian* Priests (whose Business it was) would have discovered them; and had he put in any, who had never reigned, he might have disoblged King *Ptolomy Euergetes*, his best Friend. If he had had any Design, he would have placed *Mizraim* or *Menes* the first King of *Egypt*, so as to have agreed with the *Septuagint* Translation of the Bible, which was in his Custody. And therefore, since he agrees more exactly with the *Hebrew* Text, which most probably he never saw, and consequently places the Beginning of the Reign of *Mizraim* the Son of *Ham* over *Egypt*, so as to answer with the Year of the World 1849, or about 200 Years after the Flood, we may look upon this as an Argument of an unbiass'd Sincerity, and that the Preserving of such a Catalogue was a wonderful Providence to confirm to us the Truth of the *Scripture Chronology*. I shall only add the Words of (s) our own Historian, *We are particularly beholden to Eratosthenes for a Catalogue, which he hath given us of all the Kings, that reigned at Thebes in Egypt, with the Years of their Reigns from Menes or Mizraim, who first planted Egypt after the Flood, down to the Time of the Trojan War. It contains a Series of thirty eight Kings reigning in a direct Succession one after the other, and is still extant in* (t) *Syncellus. Our learned Countryman Sir John Marsham* (u) *hath made a good Use of it in Settling the Egyptian Chronology. It is one of the noblest and most venerable Monuments of Antiquity, that is now extant; for it was* (x) *extracted out of the ancientest Records of that Country at the Command of Ptolomy Euergetes, and there is nothing in profane History, that begins higher.*

(s) *Predeaux's Historical Connexion, Book 2. Part 2. Anno 239.* (t) *Syncellus from Page 91 to Page 147.* (u) *In Canone Chronico.* (x) *Syncellus, pag. 91, & pag. 147.*

The Authority of these Authors being thus established, I shall proceed to speak of some others, which *this learned Author* quotes. If I should examine all his Quotations, it would be the Means of Protracting a Book to be sixteen Shillings Price, which would not be worth sixteen Pence; and therefore I shall content my self with two, which are most common in every School Boy's Hands, particularly *Homer* and *Hesiod*, that from them the Reader may more easily guess at the Rest. *This Author* depends (y) upon their own Testimonies, that they lived in the next Age after the Wars of *Troy*. And *Herodotus* hath told us, that *Hesiod* and *Homer* were but 400 Years older than himself. Whence he infers, that the Destruction of *Troy* was not older, than he had represented it. *Herodotus* (z) mentions this not positively, but only as his own private Opinion, so that it is possible, that he might be mistaken. However, I shall not insist upon this. He adds, (a) that *Homer* flourished within about thirty or five and thirty Years after the Taking of *Troy*; for he lived some Time with *Mentor* in *Ithaca*, and there learnt many things of him concerning *Ulysses*, with whom *Mentor* had been personally acquainted. That *Homer* lived some time with *Mentor* in *Ithaca*, may be readily granted; and *The Life of Homer* supposed to be written by *Herodotus*, which is quoted by *this Author*, tells us the same. But that *Mentor* was personally acquainted with *Ulysses*, can only be known from *Homer's* own Words, wrested in such a Manner, as *Homer* never intended. The Story is thus, (b) That *Critheis* the Mother of *Homer* working for a Livelihood, happened to be acquainted with one *Phemius* of *Smyrna*, who taught Learning,

(y) Page 32.

(z) *Euterpe*, cap 49.

(a) Page 164.

(b) *Herodotus de vitâ Homeri*.

and Musick to the Youth in those Parts, and employed *Critbeis* to spin Wool for him. She pleased *Phemius* so well, that he courted her, and promised, that he would adopt *Homer* for his Son, and would give him a liberal Education, in those things of which he was Master. *Critbeis* being poor, and concluding that if she slighted this Offer, she should never have such another, was soon perswaded to marry, and *Phemius* accordingly took Care of the Education of *Homer*, who being a Youth of pregnant Parts, and admirable Industry, not only exceeded all the Youth of his Rank, but in some Run of Time was equal to *Phemius* in all those Arts, of which he was Master. Soon after *Phemius* dies, and leaves all that he had to *Homer*; and his Mother *Critbeis* dies also. *Homer* being now the Chief in the School, and at his own Disposal, was in great Esteem, not only among the Inhabitants, but also among Strangers, who came thither for the sake of Merchandise, and gladly spent their vacant Hours with him. Among these, there was one *Mentes* a Master of a Ship, who coming from the Country of *Leucadia* to buy Corn, and being a Man of tolerable Knowledge and Learning, as Times went then, was so taken with his Company, that by a great many fair Promises he prevailed upon him to leave his School, and to sail with him to his own Country. *Homer* complied with this Proposal out of an extraordinary Desire, which he had of Informing himself in the Manners and Customs of different People, judging that this would be of great Use to the Design, that he had formed of making Poetry the Business of his Life. When he had furnished himself with Variety of Remarks on the Places occurring in his Travels, a violent Humour fell into his Eyes, so that he was not able to perform the Voyage, and agreed to be left at *Ithaca*, being recommended

commended to the Care of *Mentor*, an intimate Acquaintance of *Mentes*, and a Man of the greatest Character for Justice and Hospitality in that Island. And here he pick'd up the main Part of his Stories about *Ulysses*. *Mentes* returning some Time after, and finding his Eyes a little better, took him on Board again, and carrying him about to many Places, at last landed him at *Colophon*; where his Indisposition returned so violently, as to take away his Sight. Upon this he resolves to go home to *Smyrna*, as well as he could, where he had lost his Interest by leaving the City in so unaccountable a Manner: So that he sets out for *Cuma*, where his Ancestors lived, in Hope of better Success; and came to a Place called *Sardena*, where he lighted upon a Shoemaker's Shop, whose Name was *Tychius*; who hearing him repeat some begging Verses, which (c) are still extant, the Shoemaker was moved with Compassion, seeing him blind and poor, took him in, treated him with what he had, and entertained him in his Shop for some Time. Here were therefore four Persons, to whom *Homer* was particularly obliged, *Phemius*, *Mentor*, *Mentes*, and *Tychius*. And accordingly, as (d) *Herodotus* tells us, he considers, how he should shew himself grateful to them for their Favours. He had nothing to return them but Thanks, and therefore resolves to make an honourable Mention of their Names in his *Iliads* and *Odysses*, thereby to immortalize their Memories, if it lay in his Power.

Phemius was the first in Order, whom *Homer* (e) describes, as an excellent Musician in the House of *Ulysses*. He tells us (f) that *Musicians* are worthy of honour and esteem among all men, because they are be-

(c) Epigram 1. (d) Cap. 249. (e) *Odysses* lib. 1, vers. 154, and 336. lib. 16. vers. 262. (f) *Odysses* lib. 8, vers. 479.

loved and taught by the *Muses*. And (g) when *Ulysses* killed all the Suitors, who were in the House, *Phemius* escaped by vindicating his Innocency before *Ulysses*, and calling *Telemachus* for a Witness, and that *Ulysses* treated him very kindly for his Merit.

Mentes the Master of the Vessel is next, and (h) *Homer* represents him as the Captain of the *Ciconians*, and that at the Siege of *Troy*, *Apollo* came to *Heſtor* in his Likeness. And in (i) his *Odyſſes* he is represented as the Captain of the *Taphians*, and that (k) *Minerva* appear'd in his Likeness, and not only perswaded *Telemachus* to go to Sea in Search after his Father, but also went with him as a particular Friend to both.

Mentor of *Ithaca* is the third, and he is (l) represented as a constant, true hearted Friend to *Ulyſſes* and his Family from the Beginning, and (m) to whom he left the whole Care of his domestick Concerns, when he went to the Siege of *Troy*, and that (n) *Minerva* did frequently appear in his Likeness.

Tychius the Shoemaker is the last, who is represented as the (o) most excellent Artist for making Shields, who accordingly made one for *Ajax* of a very large Size, like a Tower, which was of Brass and seven bulls Hides to cover and secure it. So that nothing could be less to the Purpose, than to represent *Homer* as contemporary with these Men, whom he mentions in his Works, and to quote *Herodotus* for this Purpose; when *Herodotus* plainly tells us, that they were only Stories feigned

(g) *Odyſſes*, lib. 22, vers. 330, 344 and 376. (h) *Iliad* 17, vers. 72. (i) *Lib.* 1. vers. 105. (k) *Ibid.* & 180, & 418. (l) *Odyſſes* lib. 17. vers. 68. (m) *Odyſſes*, lib. 2. vers. 225. and 253. (n) *Odyſſes*, lib. 2, vers. 267. and 389. lib. 3, vers. 240. lib. 4, vers. 655, lib. 22, vers. 205, 208, 213, 235, 249. & lib. ult. vers. 450, 461, 504 & ult. (o) *Iliad*, lib. 7, vers. 219, & lib. 17. vers. 128 & 131.

by *Homer*, as a grateful Commemoration of his Benefactors, and is also evident in it self; since *Phe-mius*, the Father in Law of *Homer*, was of *Smyrna* in *Asia*, and *Homer* places him in *Ithaca* in *Europe*; and we may as well affirm, that in all *Homer's* Works there is not a feigned Story, or a forged Name of his Invention.

But to put this Matter clear out of Doubt, *Ho-mer* fully assures us, that he lived long after the Siege of *Troy*. It was the Opinion, that the Men of remote Ages were larger and stronger than the others. According to this *Homer* tells us, (p) that *Diomedes* took up a large Stone to sling at *Ænæas*, of so great a Weight that two Men could not carry it, as they were in his Time. That (q) *Ajax* threw a craggy Stone, such a one as a stout young Man could hardly lift up with both Hands, as they were in his Time. That (r) *Hector* snatch'd up a Stone, so big that two of the stoutest Men, who were in his Time could not easily lift it up upon a Waggon from the Earth. And (s) *Ænæas* took up a Stone of so great a Weight, such a one as two Men could not carry it, such as they were in his Time, tho' he alone could easily turn it about to throw it at the Enemy. Thus *Virgil* the Imitator of *Homer* tells us, (t) that *Turnus* took up such a Stone to sling at *Ænæas*, that twelve Men could hardly carry it, as they were in his Time: So that we may as well prove *Virgil* to live in the next Generation to the Siege of *Troy*, as *Homer*, if we must not believe, what either of them saith to the contrary, and wrest their Words to what they never intended.

(p) *Iliad* 5. vers. 303. (q) *Iliad* 12, vers. 380. (r) *Iliad* 12, vers. 445. (s) *Iliad* 20, vers. 285, in all which Places the Words of *Homer* are, Οἷος ὦν βροτοὶ ἐσσι. (t) *Ænæid* 12, vers. 900. His Words are these, Qualia nunc hominum producit corpora tellus.

Thus *this Author* also deals with *Hesiod*, another Greek Poet. He saith, (u) that *Hesiod* hath told us himself, that he lived in the Age next after the Wars of Thebes and Troy, and that this Age should end, when the Menthen living grew hoary, and dropt into the Grave, and therefore it was but of an ordinary Length. And *Hesiod* tells us, that he himself lived in the fifth Age, the Age next after the Taking of Troy, and therefore he flourished within thirty or five and thirty Years after it. But *Hesiod* tells us nothing like it. The Story is this. When *Hesiod's* Father died, he divided the Stock, which was left, with his Brother *Perfes*. But *Perfes*, by Corrupting the Judges, got half of *Hesiod's* share. Upon this he writes (x) a Poem to his Brother full of grave and serious Admonitions. In which he tells him, (y) that *the half*, which was honestly gotten, was better than the whole: And complaining of (z) the Covetousness of the Judges, he saith, that there had been (a) four Kinds of Men, the golden, the silver, the brazen, and the heroick, in which Time were the Wars of *Thebes* and *Troy*; and then he laments (b) his own Misfortune, that he lived among the iron and worst Kind of Men that ever were; and then he (c) comforts himself, that when these were old, and dropt into the Grave, it would be better. But he speaks not a Word of Ages or Generations, or dividing the Time into any equal Parts. Nay, he more plainly intimates the contrary. He tells us, that as soon as Men had their being, the Golden Age begun under *Saturn*. That is, immediately after the Flood it begun under *Noah*. It will be hard to affirm, that there were but four Generations from *Noah* to *Hesiod*.

(u) Page 32.

(y) Vers. 40.

(b) Vers. 172.

(x) *Operum & dierum lib. i, vers. 10.*

(z) Vers. 219, and 261.

(c) Vers. 177.

(a) Vers. 118.

Why may we not as well divide this Time into four equal Parts, and reckon the first Part or Generation to end at the Death of *Noah*? *Noah* lived (d) after the flood 350 Years. And the Multiplying this Sum by 4 will bring us nearer the Time, when *Hesiod* lived, than any Reckoning of Generations by an ordinary Length, as this learned Author hath done. But this also, I suppose, was more than *Hesiod* ever intended.

I shall now take the Liberty of Treating *Virgil*, in the same Manner as this Author treats *Homer*. His Argument is this. *Homer* was well acquainted with *Mentes* in *Ithaca*, and he mentions *Mentes* as the Name of a Person contemporary with *Ulysses*, and therefore *Homer* lived in the next Generation. The Argument will turn thus. *Virgil* knew well, that there was such an Emperor at *Rome* as *Julius Cæsar*, for he flourished in the next Reign. *Ascanius* (e) the Son of *Ænæas* was called *Ilus* whilst *Troy* was standing, and after that *Iulus*, and from (f) him *Julius Cæsar* had his Name; and therefore *Julius Cæsar* was but one Generation after *Ascanius* or thereabout. Take another Instance, *Cloanthus* was a (g) valiant Master of a Ship, who came with *Ænæas* from *Troy*, when it was taken, and was well beloved by him, and afterward commanded the Ship *Scylla*. *Cluentius* (h) was a Roman, with whom *Virgil* was well acquainted, and he tells *Cluentius*, that from *Cloanthus* came the Generation of *Cluentius*; for *Genus* in *Virgil* as certainly signifies a Generation as γενος in *Homer*; and therefore *Cluentius* and *Virgil* lived in the next Generation af-

(d) Gen. ix. 28. (e) *Ænæid* 1. Vers. 270. At puer Ascanius, cui nunc cognomen Iulo Additur, Ilus erat, dum res fletit Ilia regno. (f) *Ibid.* vers. 291. Julius, a magno demissum nomen Iulo. (g) *Ibid.* vers. 245, 513, & 516. (h) *Ænæid.* lib. 5. vers. 122.

ter *Cloanthus* : So that if we can take the Liberty of Treating the Poets in this Manner, we may soon reduce *Chronology* into a narrow Compass.

However, to fix the Time of *Hesiod*, *this learned Author* tells us, (i) that *Hesiod* himself informs us, that sixty Days after the winter Solstice the Star *Arcturus* rose just at Sun set ; and thence it follows, that *Hesiod* flourished about an hundred Years after the Death of Solomon, or in the Generation or Age next after the Trojan War, as *Hesiod* himself declares. There is nothing in *Hesiod*, which will fix his Time within 4 or 500 Years after the Taking of *Troy* ; and this *Astronomical* Observation will be but of little Service in this Case. It is agreed, that (k) their ancient Observations were but coarse. It is very probable, that they might mistake the Time of the winter Solstice, or the Time of *Arcturus* his Rising exactly at Sun set, because none of the Stars are visible 'till afterwards. Besides, *Hesiod* was a Poet and not an Astronomer, and therefore might not be well skilled in the utmost Exactness. And after all, he himself hath given us a great Latitude by Mentioning a round Number of sixty Days, which will include any Number more than 55 and less than 65. And therefore we may well allow a considerable Space either before or after the Time, in which the Star rose exactly in this Manner, as *Hesiod* mentions.

However, the Star *Arcturus* did not exactly rise in this Manner, at the Time, in which *this Author* hath placed it, or (l) in the Year before CHRIST 870 ; but the Difference, as it appears by Calculation, is 2d. 56m. or 211 Years. The Calculation follows.

(i) Page 95 (k) *Ibid.* (l) Page 32.

	d.	m.	".
Longitude of <i>Cuma</i> where <i>Hesiod</i> lived, } eastward from <i>London</i> is	28	44	00
North Latitude	38	54	00
<i>Anno</i> 871, ante <i>Christum</i> . Dec. 29. Sun in	29	55	52
60 Days after, or <i>Anno</i> 870. Feb. 27. } Sun at setting in	00	18	12
Declination	11	23	00
Right Ascension	332	23	00
Ascensional Difference	09	21	00
Sun's oblique Descension	323	02	00
<i>Arcturus</i> Anno <i>Christi</i> 1601	18	39	00
North Latitude	31	02	00
<i>An. ante Christ.</i> 870. Feb. 27. <i>Arcturus</i> in	14	19	58
Declination	34	25	00
Right Ascension	179	32	00
Ascensional Difference	33	34	00
Oblique Ascension	145	58	00
Sun's oblique Descension substract	323	02	00
Difference is	182	56	00
Semicircle substract	180	00	00

Arcturus under the Horizon at Sun set 2 56 00
or 11^m. 44ⁿ. from his Rising.

The nearest Time, according to *Astronomical Calculations*, in which *Arcturus* rose 60 Degrees after the Winter Solstice at Sun set, was *Anno ante Christum* 1014, being the second Year after *Bissextile*. The Calculation is thus.

	d.	m.	".
<i>Anno ante Christum</i> 1015. Dec. 30. Sun in	29	51	22
60 Days after, or <i>Anno</i> 1014. Feb. 25. } Sun at setting in	00	12	07
Declination	11	25	00
Right Ascension	332	17	00
Ascensional Difference	9	23	00

Sun's

	d.	m.	''.
Sun's oblique Descension	322	54	00
<i>An. ante Christ. 1014. Feb. 27. Arcturus in</i>	π 12	19	58
Declination	35	12	00
Right Ascension	177	41	00
Ascensional Difference	34	42	00
Oblique Ascension	142	59	00
Sun's oblique Descension substract	322	54	00
Difference is	180	05	00
Semicircle substract	180	00	00

Arcturus under the Horizon at Sun set 00 05 00
or 20 Seconds from his Rising.

As therefore *Arcturus* between the Years before CHRIST 1014 and 870, or in the Space of 144 Years, made a Departure from the *Horizon* of 2 d. 56 m; so we may allow this Star about that Time to make an Alteration of about 5 Degrees in 245 Years. And therefore as *Hesiod* allows such a Latitude in his Expression, as five Days, reckoning a Degree for each Day; so he might be born at any Time within 245 Years either before or after the the Year of CHRIST 1014, notwithstanding any thing, which he hath said to the contrary.

To this I shall crave leave to subjoin the Time of *Arcturus* his Rising at Sun set, both at *Cuma* and *London*, in the following Year of CHRIST 1730, which appears by Calculation to be as follows.

	d.	m.	''.
<i>Anno 1730 Arcturus in</i>	π 20	26	30
Declination	20	42	00
Right Ascension	210	52	00
Ascensional Difference at <i>Cuma</i>	16	57	00
Oblique Ascension	193	55	00
Opposite Point of the Equinoctial is	13	55	00

Which

d. m. "

Which answers in the Ecliptick at *Cu-* } *r* 15 07 00
ma to

Which the Sun touches in *March* 25.

An. ante Christ. 1014. oblique Ascension is 142 59 00

Difference of oblique Ascension at *Cu-* } 50 56 00
ma in about 2644 Years is

Or about 53 Days according to the
 Sun's middle Motion.

Ascensional Difference at *London* 28 24 00

Oblique Ascension 182 28 00

Opposite Point of the Equinoctial is 2 28 00

Which answers in the Ecliptick at } *r* 2 41 00
London to

Which the Sun touches in *March* 12.

This learned Author treating of other Writers in the Manner as before mentioned, may make us inquisitive in what Method he treats the *Scripture* History; of which I shall give three Instances.

First, He (*m*) places the Daughter of *Cadmus* in the 17th Year of *Rehoboam*, and Consequently *Cadmus* could not be higher than *Solomon*. And then he tells us, that (*n*) before the Coming of *Cadmus* into *Greece* they lived in *Woods* and *Caves* of the *Earth*. The first Houses were of *Clay*, 'till the Brothers *Euryalus* and *Hyperbius* taught them to harden the *Clay* into *Bricks* and build therewith. Had this *Author* consulted the *Englisch* Concordance, he might have found that *Bricks* were of a more early Invention; for before the old World were dispersed from *Babylon*, they (*o*) said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar, and with this they encouraged one another to build a city, and a tower, whose top might reach unto heaven.

(*m*) Page 23.

(*n*) Page 178.

(*o*) Gen. xi. 3, 4.

C c

This

This City was very large, and the Tower one of the Wonders of the World, and was a standing Monument of the Usefulness of Bricks in the Affairs of human Life, so that it could not be forgotten for above thirteen hundred Years, except we suppose, that all Mankind during that Interval were only *brute beasts* in the Shape of Men, and *had no understanding*. When the *Israelites* were in Bondage, (p) *Pharaoh* the King of *Egypt* did set over them *task-masters*, to afflict them with their burdens, they made them serve with rigour, they made their lives bitter with hard bondage and in mortar and in brick, and they built the treasure cities of *Pithom* and *Raamses*; and the best Commentators tell us, that they built several of the *Pyramids* at the same Time, which were also some of the Wonders of the World. And after *Moses* had spoken to *Pharaoh* (q) concerning their Deliverance, he commanded the *task-masters* of the people and their officers, that they should no more give the people straw to make bricks, as heretofore, but that they should go and gather straw for themselves; and yet that they should lay upon them the tale of the bricks, which they did make heretofore, and not diminish any part of the Number. This learned Author tells us (r) that *Anno ante Christum* 838, *Cheops* reigned in *Egypt*, and built the greatest *Pyramid* for his *Sepulchre*. *Anno* 824, *Cephron* reigns in *Egypt*, and builds another great *Pyramid*. And *Anno* 808, *Mycerinus* reigns there and builds the third great *Pyramid*. But as there were an hundred in all; so some of them might be built many Ages before. It is (s) the common Opinion of the Country People, that the King, who ordered the greatest

(p) Exod. i. 11, 12, 13, 14.

(q) Exod. v. 6 to 15.

(r) Page 33.
Page 24.

(s) Wells's Historical Geography, Part 2,

Pyramid to be built, was never buried in it, and they generally affirm, that that King was *Pharaoh*, who by the just Judgment of GOD was drowned with all his Army in the *Red Sea*. *Diodorus Siculus* saith, that *Chemmis* built a Pyramid, and *Cephres* built another, and then he adds, *There are other Pyramids, every Square of which are 200 Feet in the Basis, and in all things like unto the other except the Bigness*. And he adds, *It is said, that these three last Kings built them for their Wives*. Yet (saith he) concerning the first Builders of these Pyramids, there is no Consent either among the Inhabitants or Historians. For some say, that they were built by the Kings before mentioned, some by others. As that the greatest was built by *Armeus*, the second by *Amassis*, and the third by *Inaronas*. But since in the Catalogue (t) of the Kings of Lower Egypt, the Order of *Armais* and his immediate Successors stands thus,

	Years.	Months.
<i>Armais</i> reigned	4	01
<i>Rameffes</i> reigned	1	04
<i>Rameffes Miamun</i> reigned	66	02
<i>Pharaoh Amenophis</i> reigned	19	06
who was drowned in the <i>Red Sea</i> ;		

I cannot but suppose, that *Diodorus Siculus* by *Armeus* meant *Armais*, by *Amassis* he meant *Rameffes Miamun*, and (u) that in his Time the *Israelites* built *Raamfes*, which is also (x) called *Ramefes* ; and that by *Inaronas* he means *Pharaoh Amenophis*, because it well agrees with the *Scripture* History. However it is plain, that the Making of Bricks was not for-

(t) Cumberland's *Sanchoniatho*, Page 398. out of Sir John Marsham, and *Josephus against Apion*. (u) *Exod.* i. 11.

(x) *Gen.* xlvii. 11. *Exod.* xii. 37, and *Num.* xxxiii. 5.

got ; for (y) when *David* took *Rabbah*, it was one of the Punishments, which he inflicted on the Inhabitants, that he *made them pass through the brick kiln* ; and thus did he also unto all the cities of the children of *Ammon*.

Secondly, *This learned Author* (z) affirms, that in sacred History the *Affyrian Empire* began with *Pul* and *Tiglathpileser*, and lasted about 170 Years. But the *Scripture* mentions not a Word of the *Affyrian Empire* beginning at that Time. It tells us, (a) that *Pul* was King of *Affyria* in the Time of *Isaiab*, but not that he was the first King, or any thing like it. The *Scripture* mentions not his Predecessors, because they gave the *Israelites* no Disturbance, and so they were not concerned in the Course of that History : But if from the *Scripture's* Silence we may argue, that there were no such Kings ; it will follow at the same Time, that the *Scripture* mentions (b) *Augustus Cesar* as Emperor of *Rome*, and therefore he was the first Emperor, and there was no such Man as *Julius Cesar* ever in Being, because the *Scripture* takes no Notice of him. The Right Reverend Bishop *Cumberland* hath so fully and plainly (c) proved from *Scripture* and from heathen Authors, that the *Affyrian Empire* was before *Nabonassar*, that it is Pity *this Author* took no Notice of it, but left so great a Part of it to be printed, after it had been fully confuted, without making the least Reply. *This learned Prelate* proves from *Scripture*, that *Nimrod* the Son of *Cush* and Grand-son of *Ham* was the Founder of the *Affyrian Monarchy*. He proves, That the *Affyrians* had *Mesopotamia* (at least

(y) 2 Sam. xii. 29, 30, 31. (z) Page 5. (a) 2 Kings xv. 19. 1 Chron. v. 26. Isai. lxvi. 19. (b) Luke ii. 1.
(c) *Cumberland's Origines gentium antiquissimæ, in a whole Chapter, from Page 231, to Page 262.*

a chief Part of it) under their Dominion, when *Abraham* and his Brother were born there; That they were Masters of all *Arabia*, even the Parts along the *Red Sea* to the South of *Canaan*, and the Entrance of *Egypt*, when the Posterity of *Ismael* settled there; That *Diodorus Siculus* makes the Strength of *Ninus* or *Nimrod* to have risen from the Conjunction of these *Arabians* with his nearer Relations, the *Cushites*, in those Parts; That *Tidal* the King of the Nations, who invaded *Canaan* in the Days of *Abraham* and *Lot* with a Part of his Forces, was a King of *Assyria*; That they had standing well disciplined Forces near to *Idumea* in the Time of *Job*; That *Balaam* in *Mose's* Time mentions the *Assyrian* Monarchy twice as a well known Power, and prophesies of it, that it should captivate the strongly situated *Kenites*; That soon after *Joshua's* Time *Cushan Rishathaim*, the first Oppressor of *Israel*, was a King of *Assyria*; That there appears nothing in History to lessen the Extent of the *Assyrian* Empire, which *Diodorus* hath given us, until the Time of *David*, and then we find a *Syrian* Kingdom founded at *Damascus* by *Rezin*, taking Occasion to revolt from the Overthrow, which *David* gave to *Hadadezer* King of *Zobab*; and yet after ten Successions this Kingdom was again united to *Assyria* by *Tiglathpilezer*; That *David* (*d*) fought with the *Syrians* between the Rivers, and the *Syrians* of *Zobab* (which, this Prelate saith, he believed, was under *Assyria*, and the Reasons to the contrary did not convince him) and to retrieve the Blow, which this Monarchy had suffered, *Asshur* (*e*) joyned with other Confederates, and particularly with the *Moa-bites* and *Ammonites* the Children of *Lot*, 'till (*f*) they

(*d*) Psal. lx. Title. (*e*) Psal. lxxxiii. 5, 6, 7, 8. (*f*) 2 Sam. x. 19.

had another Defeat, which cooled their Courage. That the Power of the *Assyrian* Monarchy was very strong in the Time of the Prophet *Elifha*, when (g) *Joash* King of *Israel* came weeping to him, and received the comfortable Intelligence of GOD's Intentions to deliver them. That soon after this the (b) Prophet *Jonah* foretold the Restoring of the *Coasts of Israel* from the entering in of *Hamath* to the sea of the plain, and the (i) Reason of all these Successes is expressed to be GOD's Pity toward *Israel*; for he saw, that their afflictions from the *Syrians* was very bitter, for there was no helper; wherefore to prevent the blotting out of the name of *Israel*, he saved them by the hand of *Jeroboam* the son of *Joash* king of *Israel*; That after this, *Jonah* prophesied of the Destruction of *Nineveh*, which was then the Metropolis of *Assyria*, and a very great City, which had more than sixscore thousand Infants in it, which could not discern between their right Hand and their left; and doubtless (as this Prelate observes) the Body of the Empire was then proportionable to its Head. And the last of this was near forty Years, before *Pul* King of *Assyria* began to invade *Israel*. Now this learned Author takes no Notice of all these Facts taken out of the *Scripture*, and published in his Life Time, whilst he was making this very *Chronology*. He affords us no Conjecture, why he should omit them, unless it was, because he knew nothing of the Matter. For he made this Work the Matter of his Amusement and Diversion only, when tired with other Studies, and so the less capable of Knowing what he was about. And this explains what he affirms, (k) that after the Days of *Nimrod* he heard

(g) 2 Kings xiii. 14 to 20.

(b) 2 Kings xiv. 24, 25.

(i) 2 Kings xiv. 26, 27.

(k) Page 269.

no more of an Assyrian Monarchy 'till the Days of Pul.

To prove the *Assyrian Monarchy* to be so late, *this learned Author* (l) is very fond of quoting *Herodotus*. He saith, *Ctesias makes Semiramis as old as the first Belus ; but Herodotus tells us, that she was but five Generations older than Nitocris the Mother of Labynitus or Belsbazzar, who was slain by Cyrus in the Time of Daniel.* And that *Ctesias makes the Assyrian Empire to continue about 1300 Years, whereas Herodotus tells us, that it lasted only 500 Years.* Now *Herodotus* tells us in the same Place, That *there were many Kings, who formerly reigned over Babylon, of which he promised to give a more full Account in a Book, particularly to be written concerning the Assyrian Monarchy.* However, it is not impossible, but the *Semiramis* mentioned by *Ctesias*, and the *Semiramis* mentioned by *Herodotus* might be two different Persons ; and if so, there is an End of the Controversy at once. The Word *Semiramis* seems to be a Title of any Queen, who had been famous for remarkable Exploits. Thus *Hadad* was a common Title of the Kings of *Syria*, *Abimelech* of the Kings of the *Philistins*, and *Pharaoh* first, and then *Ptolomy*, of the Kings of *Egypt*. Thus *Cleopatra* was the Name of several Queens, one the Mother of *Ptolomy Philometor* King of *Egypt* ; another, a Queen of *Syria* forced to drink Poison ; another, Wife to *Antiochus Cyzicenus*, murdered by her Sister *Tryphæna* ; another, who was killed by her Son *Alexander* King of *Egypt* ; and another, the Wife of *Mark Anthony*, who killed her self by the Biting of an Asp. And as the Name *Cleopatra* in *Greek* signified, *The Glory of her Coun-*

try ; so the Name *Semiramis* in the Hebrew (*m*) signifies, שמי רם *My Name is famous*, or שם רמה *There is a famous Woman*, and this seems to an additional Title after some remarkable Actions, like זכרנו לברכה, or *His Memory is blessed*, among the Jews. The real Name of the first *Semiramis*, Wife of *Nimrod* or *Ninus*, was *Aso*, and thus (*n*) *Plutarch* calls her, when he saith, she sent her Fleets into the Red Sea to assist the Pastors of Lower Egypt in the Wars against the Upper, destroying the Egyptians and Ethiopians. And this is the Time, in which she lived, according to the Opinion of the best Chronologers. Upon a strict Inquiry, their Actions will appear to be different ; the first built the Walls of *Babylon*, and the other (as *Herodotus* saith) made Banks for the Current of the River ; and as they were both concerned in such Works, and for this Reason, had the same Title of Respect given them in latter Ages, it might be easy to mistake both for the same Person, as this learned Author hath done.

However, this Argument of this learned Author was fully answered in his Life Time, by Bishop *Cumberland*, and therefore there was the less Occasion to publish it after his Decease. That Prelate (*o*) saith truly, that *Herodotus* speaks very little, and but accidentally, concerning the *Affyrian* Monarchy, or even *Sardanapalus*, whose Fall was so late and so remarkable, because he (*p*) reserved all, that he knew concerning them, for another Book called his *Affyriaca*, which he promised in his *Clio*. It is uncertain whether he wrote it or not, and it is (I think)

(*m*) This is the Opinion of *Jacobus Capellus*, as he is quoted by *Bochart* in his *Canaan*, lib 2. cap. 11. page 740. (*n*) *De Ifide & Ofiride*.

(*c*) *Origines gentium antiquissimæ*, page 247. (*p*) *Clio*, cap. 33.

as yet uncertain, whether it was cited by any of the Ancients or not. Had it came to our Hands, we might have known *Herodotus's* Mind more plainly. It is probable, that he had not as yet fully informed himself of the State of this Monarchy, but intended to do it afterward, when he should write professedly upon it. However, it is certain, that he wrote it, when he was engaged in other Studies, and therefore can be as little depended upon in this Case as *this Author's Chronology*.

This *Prelate* having (q) quoted *Herodotus*, owning, that the *Assyrian* Empire had ruled over the upper or northern Parts of *Asia* 520 Years before the Revolt of the *Medes*, and the Fall of *Sardanapalus*; he adds, *I am sensible, that this being much less than what I asserted, may seem to contradict it.* But to this he answers, 1 *That Herodotus's Affirming, that the Assyrian Dominion had stood so long, is not a Denial, that it stood longer; for longer Continuance is consistent with that Duration, that he owns. It is very likely, that he did not know, when it began, having never read the Books of Moses, or of any other Author, that related who was the Founder of it, and when he lived; altho' he had found sufficient Evidence, that it had stood 520 Years. He doth not pretend to know, where Ninus or Nimrod lived, nor from whom the City of Nineveh took its Name.*

2 *It is not certain, how far that, which he calls the superior Asia, might extend; and it is very probable, that some considerable Part thereof might only be added to the older Empire, about 520 Years before the Defection of the Medes.*

3 *Even this defective Account of Herodotus will lead us to the Year 1268 before the Vulgar Æra of the Birth of CHRIST. For the Fall of Sardanapa-*

(q) *Origines gentium antiquissimæ, Page 249.*

lus was 748 Years before it, and to these add Herodotus's 520, and the Sum will be 1268, whereas this Author (r) saith, that Pul founded the Assyrian Monarchy in the Year 1790, which was 478 Years after it. This learned Author answers this Objection (s) by Telling us without the least Proof, that the Numbers of Herodotus concerning these ancient Times are all of them too long. And, I think, that he had no Need to have quoted him at all, if he was not willing to abide by his Testimony in any Chronological Account.

This Prelate (t) further adds, that Herodotus informs us, that Phraortes toward the End of his Reign invaded the Assyrians, whom he affirms to have been formerly Governours of all, πρότερον πάντων ἡσυχον, but that they were left alone, being deserted by all their Allies. This Place (saith this Prelate) I remark; because it is a clear Testimony, that formerly Nineveh with its Assyrians had great Dominions and Allies; and even after the Revolt of its Allies it remained a formidable Kingdom.

As to the Silence, or rather Obscurity of the Scripture History in this Particular, the same Prelate adds, (u) It is observable that we have no Suggestion from any History, that Mesopotamia did ever own any other Government than that of the Assyrians properly so called; and this Country alone was large and rich enough to supply a very considerable Monarchy; so that they needed not to molest the Jews, when they dwelt in Canaan. It is therefore no Wonder, that after Moses's Time until the Beginning of the Captivity we find so little mention of them in the Scripture, which is the History of the Jewish Church: And there is no Reason to infer from the divine History of the

(r) Page 34. (s) Page 266. (t) Origines gentium antiquissimæ, Page 253. (u) Ibid. Page 247.

Jews, that we must give no Credit to human Historians, who, however sparingly, yet deliver some Accounts to us of these ancient Times of the Assyrian Monarchy.

To prove the *Assyrian Monarchy* to be but of a late Date, *this learned Author* tells us, (x) that (y) *Amos* prophesied against the Children of *Israel*, and (z) *Pul* reigning presently after the Prophecy of *Amos*, and being the first upon Record, who began to fulfil it, may be justly reckoned the first Conqueror and Founder of this Empire. For (as he adds) *GOD* (a) stirred up the Spirit of *Pul*, and the Spirit of *Tiglath-pileser* king of *Assyria*. All this is far from a Mathematical Demonstration. We are told by Historians, that there were several Emperors, who succeeded *Semiramis*, and gave themselves over to Sloth, and Luxury. But this shews that they were in Being. A Lion is a Lion, though he is asleep. And a King is a King, though he is not stirr'd up to War. *Lucius Florus* (b) tells us, that the Roman Empire did begin to exert and stir it self under *Trajan* their Prince, and contrary to the Expectation of all Men, it flourished as if its Youth was restored; but was ever mortal so unhappy, as to infer from thence, that there was no Roman Empire or Emperor before *Trajan's* Time? He tells us (c) of many Countries, which had formerly been Parts of the *Assyrian Monarchy* but were set up for themselves, and thence concludes, that that Empire was no more. And what then? A Man is a Man, tho' he hath lost a Leg or an Arm. *Daniel* (d) compares the *Assyrian Monarchy* to a Tree, and a Tree is the same Tree still, tho' all the Branches are lopp'd off. And in-

(x) Page 271.

(y) *Amos* vi. 13, 14.

(z) Page 272.

(a) 1 Chron. v. 20.

(b) In Proæmio.

(c) Page 269.

(d) Dan. iv. 10, 11, 12, 20, 21, 22.

deed it is but the very Description, which^(e) *Daniel* gives of this first Empire, when he compares it to a *Lion*. *Nimrod* and *Semiramis* were fierce in their Exploits, and as ^(f) the *Scripture* tells us, even to a Proverb. *And it had eagles wings*, which signifies the Swiftneſs of their Conqueſts. *And I beheld* (ſaith *Daniel*) *till the wings thereof were pluckt*. And of this *this learned Author* hath given us a ſatisfactory Account. The extreme Parts thereof were taken from it, and divided into many leſſer Parts, like ſo many Feathers pluckt from a Fowl. *And* afterward (ſaith *Daniel*) *it was lifted up from the earth*; from its low and deſpicable Condition by the Valour and Conduct of *Pul* and his Succeſſors. *And it was made to ſtand upon the feet as a man*; to recover its former State and Condition, at leaſt in a great Meaſure. *And a man's heart was given to it*; it acted ſtrongly and valiantly at that Time ^(g) in Conjunction with others, for the Carrying on of great Deſigns, and not only in a ſenſual and brutiſh Manner as before.

The firſt Argument from *Scripture* of *this learned Author*, that ^(h) the *Aſſyrian* Monarchy was not in Being, is, that in ⁽ⁱ⁾ *Jonab's* Time the *King was not called King of Aſſyria*, but *King of Nineveh*; his *Proclamation for a Faſt was not publiſhed in all Aſſyria but only in Nineveh*, but afterward they were not called *Kings of Nineveh*, but *Kings of Aſſyria*. But the Reason of this is plain. *Jonab's* Propheſy was not againſt all *Aſſyria* in general, but only *Nineveh* in particular; and therefore it was ſufficient, that the

^(e) Dan. vii. 3, 4. ^(f) Gen. x. 9. ^(g) *It may be obſerved, that the Chaldee Word* אִישׁ *A Man*, Dan. vii. 4, is not derived from the Hebrew Verb אָנַשׁ, to be ſick or infirm, but from the Arabick اناش Anaſa, which ſignifies to converſe familiarly and in Societies. ^(h) Page 270. ⁽ⁱ⁾ *Jonah* iii. 6, 7.

Fast was observed in *Nineveh* only; and that the King was called the King of *Nineveh*, who also dwelt at *Nineveh* at that Time: But when any thing was spoken in general relating to the Kingdom of *Assyria*, the King was called King of *Assyria*.

Upon this he adds, (k) that *Amos* (l) threatned, that GOD would raise up a nation against Israel, but what Nation he names not, 'till the Assyrians should appear and discover it. But that in the Prophecies of *Isaiah*, *Jeremiah*, *Ezekiel*, *Hosea*, *Micah*, *Nahum*, *Zephaniah* and *Zechariah*, which were written after the Monarchy grew up, it is openly named upon all Occasions. All that can be inferred from this is, that when several Prophecies relate to the same thing, one may be more obscurely expressed than the other. It is certain, that the *Assyrian* Monarchy was standing, when *Amos* prophesied, which (m) was in the Days of *Uzziab* King of *Judab*, because (n) *Isaiah* and *Hosea* prophesied of it expressly at the same Time. And this is the more remarkable, because the Prophet *Isaiah* (o) mentions the King of *Assyria* as boasting, that long ago, and in ancient times he had dried up all the rivers of the besieged places. And (p) *Solomon Jarbi* tells us, that it was the Opinion of their Rabbins, that *Hosea*, not *Amos*, was the first of all the Prophets; and perhaps (q) the Text it self might justify such an Interpretation.

This learned Author (r) adds, that the same Prophet *Amos*, in Prophecying against Israel threatned them (s) after this Manner, Pass ye unto Calneh, and see, and from thence go ye to Hamath the

(k) Page 271. (l) *Amos* vi. 13, 14. (m) *Amos* i. 1.
 (n) *Hai*. i. 1. and *Hosea* i. 2. (o) *Hai*. xxxvii. 25, 26.
 (p) Upon *Hosea* i. 2. (q) *Ibid*. (r) Page 272. (s) *Amos* vi. 2.

great, then go down to Gath of the Philistins. Be they better than these kingdoms? *These Kingdoms* (saith he) *were not yet conquered by the Assyrians, except that of Calneh or Chalonitis upon the Tigris, between Babylon and Nineveh; so that the Prophet in Threatning Israel with the Assyrians, instances in Desolations made by other Nations, and mentions no other Conquest of the Assyrians, except that of Chalonitis near Nineveh; which argues, that the King of Nineveh was now beginning his Conquests, and had not yet made any great Progress in that vast Career of Victories, which we read of a few Years after.* This argues nothing against the old Conquests by Nimrod and Semiramis, or the Being of that Monarchy ever since; no more than the Actions of Trajan is an Argument, that the Roman Kings made no Conquests, or that its Empire was not in Being long before.

This learned Author (t) strains hard to wrest the (u) Words of Nehemiah to his Purpose. For he saith, that when the Jews were newly returned from the Babylonian Captivity, they confessed their Sins in this Manner. Now therefore, O our GOD, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on our people, since the time of the Kings of Assyria unto this day; that is (as he expounds it) since the Time of the Kingdom of Assyria, or since the Rise of that Empire; and therefore the Assyrian Empire rose, when the Kings of Assyria began to afflict the Inhabitants of Palestine; which was in the Days of Pul. Thus many Comments confound the Text; but here is no Demonstration in this. The Jews reckoned Abraham to be their Father, and

(t) Page 267.

(u) Nehem. ix. 32.

therefore

therefore they might well date, what befel their Fathers, from that Time. *Tidal* was then *King of the Nations*, or of the whole Empire. The *Samaritan* Version called him *King of the Hammites*, or of the *Affyrians*, whom *Ham* governed, so that the Country was afterward called by his Name. He took *Lot* and his Family Prisoners, which was a Trouble to *Abraham*. And therefore *the trouble*, which is here said to be *since the time of the kings of Affyria*, may well bear Date from this Time.

Against this it is objected, that (x) here are several Confederate Kings, and therefore their Monarchy was broken to Pieces at that Time; and when they were all united in a Confederacy, yet they were so weak, (y) that *Abraham* with 318 Men gave a total Overthrow to their whole Army, and they never attempted to retrieve the Blow. To this it may be answered, That it doth not appear, that these Countries were separated from the Empire of *Affyria* at that Time. It was customary to call them Kings, who were only Governours of Towns and Countries, and acted as Viceroy; and the Title, *King of the nations*, may imply, that they acted under *Tidal* as their Emperor. Upon (z) the Rebellion in the Land of *Canaan*, *Tidal* might not send his whole Forces to subdue them, but only as many as he thought sufficient for that Enterprize, and quarter the rest in such Places, as might best secure the other Countries from the like Revolts. Before this Time, they (a) had smote the *Rephaims*, the *Zuzims*, the *Emims*, and the *Horims*, and Marching round they smote all the Country of the *Amalekites*, and a great Part of the *Amorites*; and all this might cost them a great many Men. After this

(x) Gen. xiv. 1.

(y) Gen. xiv. 14.

(z) Gen. xiv. 4.

(a) Gen. xiv. 5, 6, 7.

they had a pitch Battle with the four Kings that rebelled; and though they had the Victory, yet the greatest Part of their Army might be killed with the Sword and wounded, and many lost in (b) the slime Pits, being unacquainted with the Country. And when they were thus tired with long Marches, a heavy Battle, and most of them wounded, and were careless and secure at the Running away of the other Army, *Abraham* with his fresh Men, (c) well trained up to War, fell upon them by Surprize (d) in the Night, when they knew not, who were Friends or Enemies, and so they might be killed in their Sleep, and kill one another in Disorder at their first Waking; and thus *Abraham* gained an intire Victory. But the chief Cause of all was the Providence of GOD, who had (e) promised to bless *Abraham* and preserve him, to prosper his Friends, and confound his Enemies. And he can easily so order it, that (f) *one man shall chase a thousand, and two put ten thousand to flight*; and to him (g) was the Glory of all ascribed. And there may also a good Reason be given, why they never afterward attempted to retrieve their Misfortune. *Tidal* (or *Arius*, as he is called by other Writers) was a heavy unactive Emperor, he went not with them in this Expedition, but left it to the Management of others; he seems to be of an advanced Age, this being the 15th Year of his Reign, and was easily disheartned at any Misfortune, and was willing to be quiet, especially when he might think the Success uncertain, and that a second Defeat might be attended with the most fatal Consequences.

(b) Gen. xiv. 10.

(c) Gen. xiv. 14.

(d) Gen. xiv. 15.

(e) Gen. xii. 2, 3.

(f) Lev. xxvi. 8. Deut. xxxii. 30.

Josh. xxiii. 10.

(g) Gen. xiv. 19, 20.

This learned Author (b) adds, that (i) Senacherib King of Assyria sent this Message to the King of Judah: Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly: And shalt thou be delivered? Have the Gods of the nations delivered them, which the Gods of my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden, which were Telasar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Henah and Ivah; And Isaiah thus introduceth the King of Assyria boasting; (k) Are not my princes altogether kings? Is not Calno (or Calneh) as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? In this first Quotation he mentions the Gods of the King of Assyria, as a Part of the Text; but by what Authority I know not. These Words are not in the Hebrew nor English Bible, nor in any one Version of the Polyglot. However this Author had a Turn to serve, and therefore adds it by his own Authority. His Inference from hence is thus, (l) All these nations had 'till now their several Gods, and each accounted his God the God of his own land, and the Defender thereof against the Gods of the neighbouring Countries, and particularly against the Gods of Assyria, and therefore they were never 'till now under the Assyrian Monarchy, especially since the King of Assyria doth not boast of their being conquered by the Assyrians more than once. But these being small Kingdoms, the King of

(b) Page 273.

(i) 2 Kings xix. 11.

(k) Isai. x. 8.

(l) Page 274.

Affyria easily overflowed them. And now, Can we think, that an Author, who will thus alter the *Bible* (which any Man may turn to) to impose upon the World with a new Part of a Text, can be depended on in his Quotations out of such Authors, as are hardly to be met with except in publick Libraries? However I shall take the Text for once, as he hath given it to us, with this one Observation. That it was customary in the first Kingdoms of the World to deify their own Kings, which fought for them in Defence of their Country, or had done other signal Services. Thus it was in *Upper and Lower Egypt*; and thus it was in *Affyria*, where *Noah* was consecrated by the Name of *Heaven*, *Ham* was *Belus* the first, *Cush* was *Belus* the second, and *Nimrod* was *Adodus* the chief of the Gods. And then the Sense will run thus, *Have those ancient Kings, who were deified for the Services done to their Country, been able to deliver their Kingdoms from the ancient Kings of Affyria, even Ham, Cush, and especially Nimrod, who conquered them all?* So that the Alterations of this learned Author make the contrary Sense to what he would have, much more clear and evident. To the *Affyrian* Boasting in *Isaiab* this Author adds, *All this Desolation is recited, as fresh in Memory, to terrify the Jews, and these Kingdoms reach to the Borders of Affyria; and to shew the Largeness of the Conquests they are called all Lands, that is, all round about Affyria.* There is no Doubt but late Stories, and especially of the Armies then in being, were most proper, both for the King to boast of as his own Acts, and to terrify others. But because he mentions on this Occasion no ancient Stories of the *Affyrians*, therefore to infer from thence, that it was not an ancient People, is such a Consequence, the Necessity whereof is above my Apprehension.

For the same Reason he (m) quotes the (n) Speech of *Senacherib* to the *Jews*, *Know ye not, what I and my fathers have done unto all the people of other lands? Were the Gods of the nations of those lands any ways able to deliver their lands out of my hand? Who was there among all the Gods of the nations, that my fathers utterly destroyed, that could deliver his people out of mine hand? That your God should be able to deliver you out of mine hand.* On these Words this learned Author (o) makes this Comment. *He and his Fathers therefore, Pul, Tiglath-pilezer and Shalmanezzer were great Conquerors, and with a Current of Victories had newly overflowed all the Nations round about Assyria.* There is no Necessity of Restraining these Words to the three foregoing Kings: The Word *Fathers* may include any Ancestors, or Kings in that Country from the Creation of the World. And for ought we know, *the Gods of the Nations*, may be the first Kings soon after the Flood, who were made Gods after their Decease by their Subjects, and whose Country had been destroyed by *Nimrod*. However, if we restrain the Words to *Pul* and his Successors, we can no more conclude from thence, as (p) *this Author* hath done, that they thereby set up this Monarchy; than we can conclude, that *Trajan* was the Founder of the *Roman Empire*. There are many other Texts, that *this Author* alleges, which I shall not repeat, because the same Answer will serve for all.

I shall only add another Instance of *this Author's* Management of the *Scripture* History, in his Account of *Shishak* King of *Egypt*. The *Scripture* tells us, (q) in the Book of *Kings*, that in the beginning of *Rehoboam's* Reign *Judah* did evil in the

(m) Page 276. (n) 1 Chron. xxxii. 13, 14, 15. (o) Page 277. (p) Ibid. (q) 1 Kings xiv. 25, 26.

fight of the LORD, and provoked him to jealousy, So that it came to pass in the fifth year of King Rehoboam, that Shishak king of Egypt came up against Jerusalem; And he took away the treasures of the house of the LORD, and the treasures of the king's house, he took away even all the shields of gold, which Solomon had made. In (r) the *Chronicles* the Account is more particular, with this Addition, that Shemaiah the Prophet admonished the King and Princes of their Wickedness, and upon their Humiliation promised, that GOD would grant them some Deliverance, and his Wrath should not be poured out upon Jerusalem by the Hand of Shishak; and accordingly he went back into Egypt, and we hear no more of him. This learned Author gives a large Harangue concerning the Victories and Conquests of Shishak, making him to be the same with Sesostris, tho' the Scripture speaks not one Word more of the Conquests of either. He saith, (s) that GOD gave to Shishak מַמְלֻכֹת הָאֲרָצֹת the kingdoms of the lands, and puts down the Hebrew Words and the Text for a Proof of it. The (t) whole Verse, which he quotes, is this, *Nevertheless they, (the Jews) shall be his servants; that they may know my service, and the service of the kingdoms of the Countries.* Here is not a Word of other Countries given to Shishak in the whole Text, (the Words GOD gave them to him are made Scripture by this Author) but only a Subjection of the Israelites for a little while, that they might be sensible how much better it was to serve GOD according to his Will, than to serve Strangers as a Punishment for their Disobedience. Josephus expounds it thus. (u) Rehoboam being brought to the uttermost Extremity of Despair, the Prophet told the King, that GOD was pleased so far to accept of their Humiliation and Re-

(r) 2 Chron. xii. 1 to 10.

(s) Page 68, and Page 217.

(t) 2 Chron. xii. 8.

(u) Jewish Antiq. Book 8. Chap. 4.

pentance, that they should not be utterly destroyed, and cut off, but only delivered into Subjection, and Slavery to the Egyptians, that they might learn by Experience, Whether it was better to serve GOD or Man. In this panick Fear, Rehoboam delivered up Jerusalem to Shishak upon certain Conditions, but he, without any Regard to Faith or Honour, broke his Articles: and after that went back again with a prodigious Booty. This bars all farther (x) Progress in that Expedition. Shishak did not touch the ten Tribes of Israel, where Jeroboam reigned, who had (y) lived with him a long Time in the Reign of Solomon, and probably invited him to distress Rehoboam, against whom he had rebelled, that he might be the safer, when the Kingdom of Judah was impoverished. This learned Author adds, (z) that Herodotus describes the Expedition of Sesostris, and that (a) Josephus tells us, that he described the Expedition of Shishak, and attributed his Actions to Sesostris, erring only in the Name of the King. Now Josephus begins his Chapter thus, GOD avenged himself upon Rehoboam by the Hand of Shishak King of Egypt, (b) concerning whom Herodotus being mistaken, ascribes what he did to Sesostris. So that in short Josephus saith, that Sesostris was not Shishak, and this learned Author infers from the same Chapter, that Sesostris was Shishak. For a farther Proof this Author is pleased to say, (c) that they agree in their Actions and Conquests, and endeavours to prove it by Comparing Herodotus and Josephus. But the Comparing of them will shew the direct contrary. Herodotus tells us, that Sesostris (d) conquered all Nations, whether

(x) Cumberland's Sanchoniatho, Page 408. (y) 1 Kings xi. 26 to 41. (z) Page 68. (a) Jewish Antiq. Book 8. Chap. 4. (b) His Words are these, περί τῆς πλανηθείσης Ἡρόδοτος τὰς πράξεις αὐτῆς Σesostris προσέπιπεν. (c) Page 68. (d) Euterpe, cap. 56, 57.

he came, and having passed into *Europe*, he conquered the *Scythians* and the *Thracians*, and particularly he conquered the *Phœnicians*, and the *Syrians*, all which lay northward of the Kingdom of *Judah*; and others say, that he spent nine Years in that Expedition. *Josephus* saith, that *Shishak* invaded *Judea*, plundered the Temple, and so went back again with his Booty; so that the Comparing of *Herodotus* with *Josephus* will prove, that their Actions were not the same. And tho' *Josephus* is agreeable with the *Scriptures*, and *Herodotus* with other Writers in these Particulars; yet *this Author* proves from hence in general, that they were the same, without once mentioning the Arguments, which prove the contrary. *This learned Author* farther adds, (e) *Where Herodotus describes the Expedition of Sesostris, Josephus tells us, that (f) he described the Expedition of Shishak, and attributed his Actions to Sesostris, erring only in the Name of the King.* Here is a sad Quotation of *Josephus* by Halves; but if the whole had been quoted, the Reader could not have been imposed upon. *Josephus* tells us, that *Sesostris* contenting himself with the Spoils of *Judah* (g) returned back to his own Dominions. Immediately upon this *Josephus* adds, (h) *Herodotus of Halicarnassus takes Notice of this Expedition, being only deceived as to the Name of the King, and that he went into many other Countries, and that he subdued the Palestina Syria, and siezed the Men, which were in it without Striking a Stroke.* If therefore we take the whole Sentence together, which is the fairest Way, it destroys that,

(e) Page 68.

(f) *Josephus's Jewish Antiquities, Book 8.*

Chap. 4.

(g) Ἀνέστρεψεν εἰς τὰ ὀικεῖα.

(h) Μέννε-

ται δὲ ταύτης τῆς στρατείας καὶ ὁ Ἀλικαρνασσεὺς Ἡρόδοτος, περὶ μόνον τὸ τῷ βασιλεῶς πλανηθεὶς ὄνομα, καὶ ὅτι ἄλλοις το πολλοῖς ἐπῆλθεν ἔθνεσι, καὶ τὴν Παλαιστίνην Συρίαν ἐδούλωτο, λαβὼν ἀμάχητι τῆς ἀνδρώπης, τὸς ἐν αὐτῇ.

for

for which it was quoted, and will plainly prove, that *Herodotus* was mistaken, not only in the Name of the King by calling him *Sesostris* instead of *Shishak*, but also in Affirming, that he invaded many other Nations, and brought into Slavery the whole Country of *Palestina Syria*, which *Josephus* affirms, that *Shishak* never did. For he only subdued *Rebo-boam's* small Kingdom consisting of two Tribes, as *Josephus* and the *Scriptures* both tell us, and was so far from conquering the other ten Tribes, that he did not so much as conquer the *Philistines*, who dwelt on the sea Coast of *Judæa*, who in the greatest Propriety of Speech were called *Palæstini*. I think it certain, that *Josephus* testifies, that *Herodotus* was mistaken not only in the Name, but also in other Particulars, which he mentions, and that the Word *πλανηθεὶς* *deceived*, must not be restrained by the Word *μόνον* *only*, but that it must refer to all the Words, to which the Word *καὶ* or *and*, is prefixed. I shall only give a parallel Instance. In the *Apostles* Time there were some, who taught the primitive Church, that (i) *except they were circumcised, and kept the law of Moses, they could not be saved*, against whom *St. Paul* disputed and wrote very largely both to the *Galatians* and *Colossians*. Now let us suppose, that one of these Hereticks should have affirmed, that *St. Paul* (who uses (k) the same Words with *Josephus*) did give up the Cause, and declare, that the *Jewish* Oeconomy and Worship, was to be abolished, because he saith, *It stood only in meats, without Repeating the whole Verse, Which stood only in meats, and drinks, and divers washings, and carnal ordinances imposed upon them until the time*

(i) Acts xv. 1. (k) Heb. ix. 9, 10. *Josephus*, lib. 8. cap. 4. useth the Words *μόνον* and *καὶ*, in the same Manner with *St. Paul*, *μόνον ἐπὶ βρώμασι, καὶ πόμασι*.

of reformation. Can we think, that the *primitive Christians* would have thought St. *Paul* to have been fairly treated? There can be no Excuse but this, A Man of a common and ordinary Capacity must have been censured for it; but a Man of a *superior Genius* may do any thing. *This learned Author* farther adds, (l) that *our great Chronologer Sir John Marsham* was also of Opinion, that *Sesostris* was *Shishak*. He was so. And (m) *Bishop Cumberland* blames him very much for mangling *Josephus* (as *this Author* hath done) and saith, That the Reader must observe, that *Sir John Marsham* breaks off the Quotation at the End of the Word *ὁνομα* which (saith he) I conceive, that he should not have done, but he should have cited the whole Sentence together. And this Prelate urges the same Text of St. *Paul* to prove this Assertion. Thus *this Author* (n) repeats the Mistakes (not to say foul Dealing) of the other Author, as his own, without the least taking Notice of the solid Answer, which was given to it so long before; and at this Rate there can never be an End of any Controversy. I shall therefore add, what the same Prelate hath said upon the same Occasion. *It must be observed, that Sir John Marsham* owns *Sesostris* to be the same Man, whom *Josephus* against *Apion* calls *Sethosis* the Son of *Amenophis*, and Brother of *Danaus*, who afterward reigned at *Argos*, whom he knew to be many hundred Years before the Time of *Rehoboam*. Therefore he could not, without a manifest Contradiction, think him to be the same Man with *Shishak*, who conquered *Rehoboam*. But if he could swallow such a Contradiction, as this involves, in a Matter of Chronology, his Testimony can be of no Worth, much less fit to be the Foundation of a new Method of

(l) Page 70.
68.

(m) *Sanchoniatho*, Page 409.

(n) Page

Egyptian Chronology being inconsistent with himself, and with so many considerable (o) Testimonies, as this learned Prelate did there produce, against placing Sesostris in the Time of Rehoboam.

After all, the grand Mistake, which *Josephus* imputes to *Herodotus*, is that he makes *Sesostris* to be the Setter up of the Pillars, which were found in the Country. It is probable, that *Josephus* knew of no Conquest of the Land of *Canaan* by the *Egyptians* before the Time of *Rehoboam*; and therefore telling us, what *Herodotus* saith of *Sesostris*, he adds, *Now this can only be understood of the Conquest of our Country by the Egyptians*, not thinking that it might be (as it really was) conquered by the *Egyptians*, before it was theirs. *Josephus* farther adds, *Herodotus tells us of several Pillars erected and left there, with the Images of Men cut upon them in an effeminate Manner, as an emblematical Way of Stigmatizing the Men for Giving up their Country without a Blow. Now this Rehoboam* (saith he) *was undoubtedly our King, who gave up all for the Asking. Herodotus saith, that the Pillars were set up by Sesostris, and so they were; for he set up many Pillars of the same Nature in other Countries. But Josephus by Mistake applies them to Shishak after his Expedition; because he knew of no other Expedition but that; for he took his Antiquities from the Records of the Jews, which gave a full Account of what happened to Abraham their Father and his Posterity, both before and after they had inherited the Land of Canaan; but gave him no History thereof, whilst the Israelites were in the Wilderness. So that at last this was the mistake of Josephus, not of Herodotus. He-*

(o) *Diodorus Siculus, lib. 1. Aristotelis Polit. lib. 7, cap. 10. Strabo, lib. ult. Plinii, lib. 36, cap. 8. Agathias, Chronicum Alexandrinum, &c.*

rodotus in what he saith of *Sesostris*, agrees with *Diodorus Siculus* and others. But if *Josephus* intended to fix the Actions of *Sesostris* to *Shishak*, I suppose, that there is no ancient Author, which will agree with him.

The next Writer, which (p) *this learned Author* cites in the History of *Sesostris*, is *Manetho*, who will effectually decide the Controversy ; for (q) mentioning all the Kings of *Lower Egypt*, from *Tethmosis*, who drove out the *Canaanitish* Pastors, to *Pharaoh Amenophis*, who was drowned in the *Red Sea*, he gives us the History of *Sethosis* or *Sesostris*, his immediate Successor, in these Words. *Having raised a great Force both by Sea and Land, he constituted his Brother Armais Lieutenant general of Egypt, and vested him with all sovereign Power and Privileges, the Wearing of the Crown excepted, and with a Caution not to oppress the Queen nor her Family, nor to intermeddle with the King's Concubines. Sesostris immediately upon this march'd up to Cyprus and Phoenicia, and so forward to the Medes and Assyrians, conquering still as he went, some by the sword, and others by the very Terror and Reputation of his Arms. He was so elevated by his Successes, that he stopt at nothing ; but laying all waste to the eastward he carried the whole Country before him. Whilst this was doing, his Brother Armais without any Difficulty or Scruple broke his Faith with his Brother in Egypt, and did just the contrary to what he should have done. He expelled the Queen, abused the King's Concubines, and at the Instance and Advice of his false Friends took up Arms against his Brother. The Egyptian high Priest gave Sesostris Notice of all these Indignities from Time to Time ; upon which Advice the King came back again by the Way of Pelusium, and made good his Govern-*

(p) Page 70.

(q) *Josephus against Apion, Book 1.*

ment. From this Prince the Country took the Name of Egypt, for Sesostris was also called Ægyptus, and his Brother Armais was also called Danaus.

This is the Account, which *Manetho* gives us of *Sesostris*. I shall only add, that he fixes the Time with the utmost Exactness: And tho' he was most fabulous in his Catalogue of the Kings of *Upper Egypt*; yet we have no Reason to doubt of what he tells us concerning the *Lower*. *Josephus* also tells us, that (a) both *Manetho* and *Cheremon*, two heathen Writers, affirm that *Pharaoh Amenophis* the Father and Predecessor of *Sesostris*, was the King, who drove the *Israelites* out of his Country; though they add to it ridiculous Stories of their own. Now *Manetho* tells us, that *Rameesses Miamun* reigned sixty six Years and two Months, and *Amenophis* nineteen Years and six Months, and was succeeded by *Sesostris*; and I think nothing can be more providential to fix the *Scripture* History of those Times than this. As will appear from these Particulars.

The *Scripture* tells us, (b) that *Joseph* died being an hundred and ten years old, which was in the Year of the World 2369, as our learned Primate of *Armagh* hath stated it.

Rameesses Miamun came to the Throne of *Egypt* 86 Years before the Departure of the *Israelites*, and consequently in the Year 2427, fifty eight Years after the Death of *Joseph*.

The *Scripture* Account is thus, (c) And *Joseph* died, and all his brethren, and all that generation. And the children of *Israel* were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them. Now there arose a new king over *Egypt*, which knew not *Joseph*:

(a) *Against Apion*, Book. 1. (b) *Gen.* 1. 26. (c) *Exod.* 1. 6, 7, 8, 9, 10.

And he said unto his people, Behold, the people of the children of Israel are more, and mightier than we, Come on, and let us deal wisely with them; and so their Oppression began. St. Stephen clears this Matter a little farther, (d) *The people grew and multiplied in Egypt, 'till another king arose, which knew not Joseph. The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. In which time Moses was born.* The Decree to destroy the Israelites was made in the fourth or fifth Year of the Reign of this Rameffes. For (e) *Moses* was eighty Years old at the Delivery of the Israelites, (f) and 120 Years old at his Death, which was forty Years after; and *Aaron* was (g) three Years older than *Moses*. So that *Aaron* was born in the third Year of his Reign, when we hear nothing of this Decree, and *Moses* was born in the fifth Year of his Reign, when it was in full Force. After this the Israelites (h) were oppressed by being forced to make Brick in a rigorous Manner. *And they built for Pharaoh treasure cities, Pithom and Raamses.* The Word *Pithom* in (i) the oriental Languages signifies a Magician or Inchanter, and it keeps the same Sense in the (k) Greek and Latin, and seems to imply, that this City was built for such diabolical Arts, which made them (l) so famous for such Practises afterward. And *Raamses*, which is (m) called *Rameses*, keeps up the Name of the King, who ordered it to be built.

The best Account therefore, which agrees with the *Scripture Chronology*, is thus.

(d) Acts vii. 17, 18, 19, 20. (e) Exod. vii. 7. (f) Deut. i. 3, and xxxiv. 7. (g) Exod. vii. 7, 15, to the End, and ii. 1, &c. (h) Exod. i. 11, 12, 13, 14. (i) Vide clarissimi Buxtorfii Lexicon Talmudicum sub Radice פתם (k) Πύθων and Python. (l) Exod. vii. 11, 22. and viii. 7, 18, 19, and ix. 11. (m) Exod. i. 11, Exod. xii. 37. and Num. xxxiii. 3, 5. Joseph

	Anno Mundi
<i>Joseph</i> dies	2369
<i>Rameffes Miamun</i> made King of <i>Egypt</i>	2427
<i>Aaron</i> born	2430
The Decree to destroy the <i>Israelites</i>	2431
<i>Moses</i> born	2433
<i>Moses</i> begins to plead with <i>Pharaoh</i>	2513
The <i>Israelites</i> depart out <i>Egypt</i>	2513
<i>Sesoftris, Rameffes</i> or <i>Sesoofis</i> made King of <i>Egypt</i>	2513
His Brother <i>Armais</i> or <i>Danaus</i> is expelled from <i>Egypt</i>	2522
He goes to <i>Greece</i> and is made King of <i>Argos</i>	2530
<i>Moses</i> dies, and <i>Joshua</i> enters <i>Canaan</i>	2553

So that if *this learned Author* in the Drawing up of *his Chronological Tables*, and the rest of his Book, had endeavoured to make it suit with *the sacred History*, he might have left out his Quotation of *Manetho*, or left the Catalogue of the *Egyptian Kings*, as he found it there, and not have taken so much Pains to place *Sesoftris* 500 Years later than his real Time, and so bring all into Confusion.

Upon the Occasion of this History of *Sesoftris*, *this learned Author* (n) quotes *Diodorus Siculus*, the *Greek Historian*, to prove, that *Sesoftris* conquered *Thrace*, and (o) to prove *Bacchus* and *Osiris* to be the same. But he omitted (p) another Quotation, which was more material, That *when the Foreigners were driven out of Egypt*, *Danaus* (or *Armais* the Brother of *Sesoftris*) and *Cadmus*, their Captains, went into *Greece*, and *Moses* went into *Judea*.

(n) Page 262. (o) Page 193. (p) Lib. 40. This Quotation is taken Notice of by our learned Prelate of Armagh, who tells us, Page 30. that it is to be seen in the *Eclogs* or *Excerpta* of *Photius*.

This

This learned Author (q) quotes the (r) Scholiast upon Apollonius to prove, that Dichæarchus, as he is there cited, represents Isis and Osiris to be two Generations older than Sesostris. Had this been true I know not how it would have served his Purpose, since Osiris is allowed by all the best Chronologers to be Mizraim the Son of Ham, the first King of Egypt, who died above 2080 Years before the Birth of CHRIST ; and this Author (s) places Sesostris in the Year 1002, so that there are 1080 Years between the Beginnings of the Reigns of the Father and Son, which is hardly consistent with (t) this learned Author's allowing but eighteen or twenty Years to a Generation. The whole Quotation of the Scholiast is thus, Dichæarchus in his first Book tells us, that after Orus the Son Isis, and Osiris, there was a King called Sesonchosis; and Theopompus in his third Book calls him Sesostris. So that from the Reign of Sesonchosis to that of Nilus, there were 2500 Years, and from the Reign of Nilus to the first Olympiad, there were 436 Years; and all the Years together are 2936. According to the Catalogue of the Egyptian Kings given by Eratosthenes there were 392 Years between the Reign of him, whom he calls Phruron or Nilus, and the first Olympiad, which began after his Time. However there needs no Insisting on this, or to prove, that the Scholiast was led into the fabulous Accounts of the Egyptian Kings. The Olympiads are supposed by all to begin about 776 Years before the Birth of CHRIST, and the Scholiast puts Sesostris 2936 Years before that; so that the whole is 3712 Years. This Author puts (u) Sesostris or Shishak in the Year before CHRIST 1002; so that here are Mistakes of 2710 Years between them, and therefore I cannot imagine, why he should quote this

(q) Page 192. (r) *Argonautica, lib. 4, vers. 274.* (s) Page 18.
(t) Page 52. (u) Page 18.

very Passage to vindicate his *Chronology*. If I had designed to prove, that *too much Learning* had made *this Author mad*, I could not have have pitched upon a more unlucky Argument than this Quotation.

But there are other Reasons and Authorities to prove, that *Sesostris* was not the King, who ruled in *Egypt* in the Days of *Rehoboam*: And Secondly, that he was the Successor of that *Pharaoh*, who was drowned in the *Red Sea*.

That he was not King of *Egypt* in *Rehoboam's* Time is evident, from the Account which (x) *Diodorus Siculus* gives us of his Transactions; That he with 400 Sail of Ships conquered all the Islands in the Red Sea, and subdued the Nations as far as India, and marching with his Army conquered all Asia, even the Countries, which Alexander the Great never set his Foot upon. For he passed over Ganges, and pierced through India to the main Ocean. And in the same Manner he brought into Subjection all the rest of Asia, and most of the Islands of the Cyclades. Then he subdued the Scythians as far as the River Tanais; and then passing into Europe he was in Danger of Losing his whole Army. And in all his Conquests he erected Pillars whereon were inscribed in Egyptian Letters called Hieroglyphicks, these Words,

Sesostris King of Kings, and Lord of Lords, subdued this Country by Force of Arms.

A great Part of this being Romantick, it will be hard to find out the real History; but if he conquered Sicily, or Sardinia, or was so great a Conqueror, as he is generally represented to be, it must be long before the Time of *Rehoboam*. This learned Author tells us, that (y) Shishak

(x) *Lib. 1. cap. 4.*

(y) *Page 217.*

spoiled the Temple, and reduced Judea into Servitude, and went on conquering first eastward toward India, which he invaded, and then westward as far as Thrace, leaving some Forces at Colchis, and others at Mount Caucasus to defend his Conquests from the Scythians; that he invaded all Asia, and a great Part of Europe, and peopled many Cities, which he took; that (z) he prepared a Fleet on the Mediterranean, and went on westward upon the Coast of Africa, to search those Countries, as far as to the Ocean and Island Erythra or Gades, in Spain. There he conquered Gerion, and at the Mouth of the Straights set up the famous Pillars, with this Inscription.

(a) *Venit ad occasum mundique extrema Sesostris.*

Then he returned from Spain and the southern Coasts of Italy, his Fleet attending him by Sea, and he left in Sicily the Sicani, a People, which he had brought from Spain. Now Polybius, an ancient and an able Historian, saith, (b) The Romans have subdued and brought under their Obedience, in a Manner, all the Nations of the World within the Space of three and fifty Years, which in former Times was never heard of. Accordingly he instances in the Persians, the Lacedemonians and the Macedonians. And then he adds, As for Sicily, Sardinia and Africa, these never made a shew to challenge any thing. And though they have been great Lords, and enjoyed large and spacious Countries; yet they never touched the greatest Part of the World. Now if Sesostris had conquered Sicily or Sardinia, as Diodorus Siculus reports, and so lately; it is strange, that Polybius relates, that Sicily and Sardinia were never conquered. He knew too well the Roman History, of which he professedly writes, to be

(z) Page 215.

(a) Lucan. lib. 10.

(b) *In initio.*

guilty

guilty of such a Mistake. The fifth Year of *Rehoboam* is supposed to be 971 Years before CHRIST, and the Building of *Rome* in the Year 748, which was but 223 Years after it. And had the King of *Egypt* made such vast Conquests so lately, it is strange, that there is not the least Notice taken either of the King or the Country on such an Occasion.

There is this also to object against *Shishak's* conquering all *Asia*, that he never conquered the ten Tribes, over whom *Jeroboam* reigned: And this he must have done, when he was in *Judea*, before he could have conquered *Syria*, *Scythia* and any Part of *Thrace*, or have set up any of his Pillars there. The Silence of the *Scripture* is sufficient in this Case. It tells us, how *Jeroboam* did set up the golden Calves, and made *Israel* to sin. It tells us, (c) by the Prophet at *Bethel* and *Abijah* at large, of what Mischiefs should come on the House of *Jeroboam* for this Sin, and how the Threatnings were all fulfilled. It tells (d) us of the Judgments, which fell upon *Jeroboam's* Kingdom at other Times for their Sins, and how they were carried Captives into the Cities of the *Medes*, and afterward plagued with Lions; and the Reason of all is their horrible Idolatry, and Neglect of GOD's Worship. It tells us also, how *Shishak* oppressed *Rehoboam* King of *Judah*, for the Wickedness of that Nation. And therefore the Silence of the *Scripture* in not Mentioning *Shishak's* Conquests any farther than *Judea*, or his Going northward from them, especially to invade the Country of *Jeroboam*, when it might have been so properly related, is a sufficient Argument,

(c) 1 Kings Chap. xiii and xiv. 2 Kings Chap. iii, vi, vii, xvii, xviii, xxi. and xxv. and Isai. Chap. xxxvi.

(d) 1 Kings Chap. xx.

2 Chron. Chap. xviii,

that there is no farther Truth in the Story, and consequently that *Shishak* could not be *Sesoftris*.

But Secondly, That *Sesoftris* was the Successor of *Pharaoh Amenophis*, who was drowned in the Red Sea. *Manetho* and *Cheræmon*, as cited by (e) *Josephus*, make *Amenophis* to be the Father of *Sesoftris*, by the Name of *Rameffes*. And *Tacitus* (f) speaks of the Expedition of *Rhamses*, in the same Manner, as *Manetho*, *Diodorus* and *Herodotus* describe the Expedition of *Sesoftris*. *Sesoftris* (g) is often called *Egyptus*, and *Rameffes*; and his Brother *Armais*, to whom he committed the Government of *Egypt* in his Absence, was also called *Danaus*. Now according to this (h) *Eusebius* saith, that about the Year of the World 2520, *Egypt*, which before was called *Aeria*, took its Name from *Ægyptus*, who reigned there at that Time, having cast out *Danaus*, to whom the Kingdom was committed. Archbishop *Usher* (who rightly placed the Departure out of *Egypt* in the Year of the World 2513. makes the Expedition of *Sesoftris* to begin that Year, and mentions *Syncellus* and *Scaliger* as of the same Opinion) saith, that (i) in the Year 2522 *Egyptus* (who was also called *Rameffes*, and *Sesoftris*, and *Sesofsis*) after nine Years spent in foreign Expeditions, as (k) *Diodorus Siculus* testifies, returns to his Kingdom. From whence *Armais* (who is called *Danaus*) when he had been over the Kingdom for nine Years, fleeing from his Brother *Rameffes*, or *Egyptus*, left the Kingdom, and went into Greece: And this Prelate expresseth his Satisfaction at the same Time, that he differs but two Years from *Eusebius*. Bishop *Cumberland* owns, that (l) the Time of *Se-*

(e) *Against Apion*, Book 1. (f) *Annalium*, lib. 2. (g) Both these Particulars are owned by Sir John Marſham, from the Authorities of *Eusebius*, and *Diodorus Siculus*. (h) *Chronicon*, pag. 26, 27. (i) Page 31. (k) Lib. 1, cap. 4. (l) *Origines Gentium antiquissimæ*, Page 51, 213, and 244.

sostris being King of *Egypt* is best stated by the learned Primate of *Armagh*, to be the same with his Brother *Danaus*, which was certainly near the Departure of *Israel* out of *Egypt*. Archbishop *Usher* (n) adds, that *Danaus* came to *Argos*, took a Method to supply it with Water, and was made King of that Country in the Year before Christ 1474. From him the Greeks were called *Danai*. Thirty Years after he was succeeded by *Prætus*, where the Kings of *Argos* begin in *Marshall's Chronological Tables*, and so makes a perfect Agreement between the *Grecian* and the *Egyptian History*.

It may be farther observed, that this (n) *Danaus* the Son of *Amenophis*, is by the *Grecians* called *Danaus* the Son of *Belus*. Now (o) *Laëtantius* and (p) *Theophilus Antiochenus* do both testify, that *Thallus* an Historian (whose Works are now lost) saith, that *Belus* was 322 Years before the *Trojan War*; which will bring us exactly to the first Year of the Reign of *Pharaoh Amenophis*, who was drowned in the *Red Sea*. The Computation follows.

<i>Troy</i> was taken exactly in the Year of the	2825
World	
Subtract the Time of the Siege	10

The Wars began	2815
Subtract	322

Pharaoh began to reign in the Year	2493
Add the Years of his Reign	20

Pharaoh was drowned in the Year	2513

(m) *Annales*, pag. 31.
religione, lib. 1. cap. ult.
tolicum scripto.

(n) *Ibid.* pag. 19.

(o) *De falsâ*
In libro de temporibus, ad Au-

which was the Year of the Departure of the *Israelites* out of *Egypt*.

Besides, *Diodorus Siculus* (q) gives us such an Account of the *Egyptian* Kings, as will suit with the Placing *Sesostris* as the Successor of *Pharaoh*, who was drowned in the *Red Sea*, and the Taking of *Troy*, as stated in this Manner.

<i>Troy</i> is supposed to be taken in the Year of the	} 2825
World	
<i>Pharaoh</i> drowned in the Year	2513

Distance between them	312

Which Space he thus fills up, with ten Generations,

I *Sesostris* the first.

I *Sesostris* the second.

After him many Successions of Kings in *Egypt*, of whom there is nothing worthy of Remark to be found. Now their Names and Number, and Actions being omitted, here we may suppose, that *Diodorus Siculus* was imposed upon by a Romantick Account of the *Egyptian* Priests.

I *Ammosis*.

I *Aetisanes*.

I *Mendes*.

5 Then an *Interregnum* of five Generations, when the *Egyptians* chose *Cetes*, of an ignoble Extraction, to be their King, whom the *Grecians* call *Proteus*; and this fell out in the Time of the *Trojan* War. Here being therefore ten Generations, if we allow thirty Years for each, it will bring us to the Time before universally agreed on. But if we put *Sesostris* 500 Years later, as this learned Author hath done, we confound all the History of

Egypt, which *Diodorus* hath given us, and must omit not only the Kings superadded by the Priests, but even those, a particular Account of whose Lives and Characters is there given us; which Method will spoil the Credit either of all the Historians in the World, or of those, who thus undermine them.

I have only to add, that if this is not satisfactory, there are many other Arguments upon this Subject excellently well handled by (r) Bishop *Cumberland*, published in the Life Time of *this learned Author*, and where all his Arguments from *Scripture* and *Josephus* were fully answered before they were published; to which he hath not been pleased to give a Word of Reply.

The Beginning of the Reign of *Sesostris* King of *Egypt* being thus fixed to the Departure of the *Israelites*, we may behold the Providence of GOD in Preserving that People from their Enemies in the Wilderness for the Space of forty Years; especially after (s) their Defeat at *Hormah* the first Year; and the Manner of their Conquering the Land of *Canaan*. GOD had promised (t) those, who were then alive at the *Red Sea*, that they should no more see the *Egyptians* come against them in an hostile Manner; and he knew how to fulfil his Word. When *Sesostris* came to the Throne, he had but a melancholy Time in *Egypt*, there being not a House in which there was not one dead; and his Father, and the whole my drowned. For this Reason he could not bear Staying in the Country, but resolved upon some Expedition; and accordingly he fits out a large Navy in the *Mediterranean Sea*, and got together the greatest Army, that possibly he could, under his

(r) *Sanchoniatho*, Page 402 to Page 416.
44, 45. Deut. i. 44, 45. (t) Exod. xiv. 13.

(s) Num. xiv.

Command, and left the Country to be governed by his Brother *Armais*, *Danaus* or *Rameffes*. The Judgments, which befel his Country one after another, were too fresh in his Memory to let him pursue the *Israelites*; neither could his Fleet be any Way serviceable on this Occasion. It is probable, that he did not march out of *Egypt* (u) 'till after the Battle between *Joshua* and the *Amalekites*, and that at *Hormab*, when they had a sharp Engagement in the one, and were defeated in the other. Then *Sesoftris* begins his Expedition against the Land of *Canaan*, which he conquered with little Difficulty, being divided into eleven Kingdoms, according to (x) the Names of the eleven Sons of their Father *Canaan*. He sets up Pillars with Inscriptions, as Monuments of his Success, wherever he came; and some of these (y) *Herodotus* was an Eye-witness of in the *Syrian Palestina*, which he describes accordingly. Thus the *Canaanites*, who in the pastoral Wars thought to have conquered all *Egypt*, are conquered by them, and so they revenge themselves of the Injuries, which they had then sustained. The *Canaanites* were now enslaved, that they could not stir; and the conquering Army was on the other Side of *Jordan* (which was a sufficient Barrier) and it was afterward employed in other Expeditions; and thus the *Israelites* were preserved. Upon this, *Sesoftris* puts Governours in every large Town or Country, to act under him, who (z) were called Kings, and seem to have a separate interest from each other, so that the Strength of each was so much the less. Upon this they quarrel with one another, insomuch that (a) *Adonibezek*, who was one of them, subdued threescore and ten of the rest.

(u) Exod. xvii. 8 to the End.

(x) Gen. x. 15, 16, 17, 18.

(y) *Euterpe*, cap. 55 & 56.

(z) Josh. xii. 9 to the End.

(a) Judg. i. 6, 7.

Thus

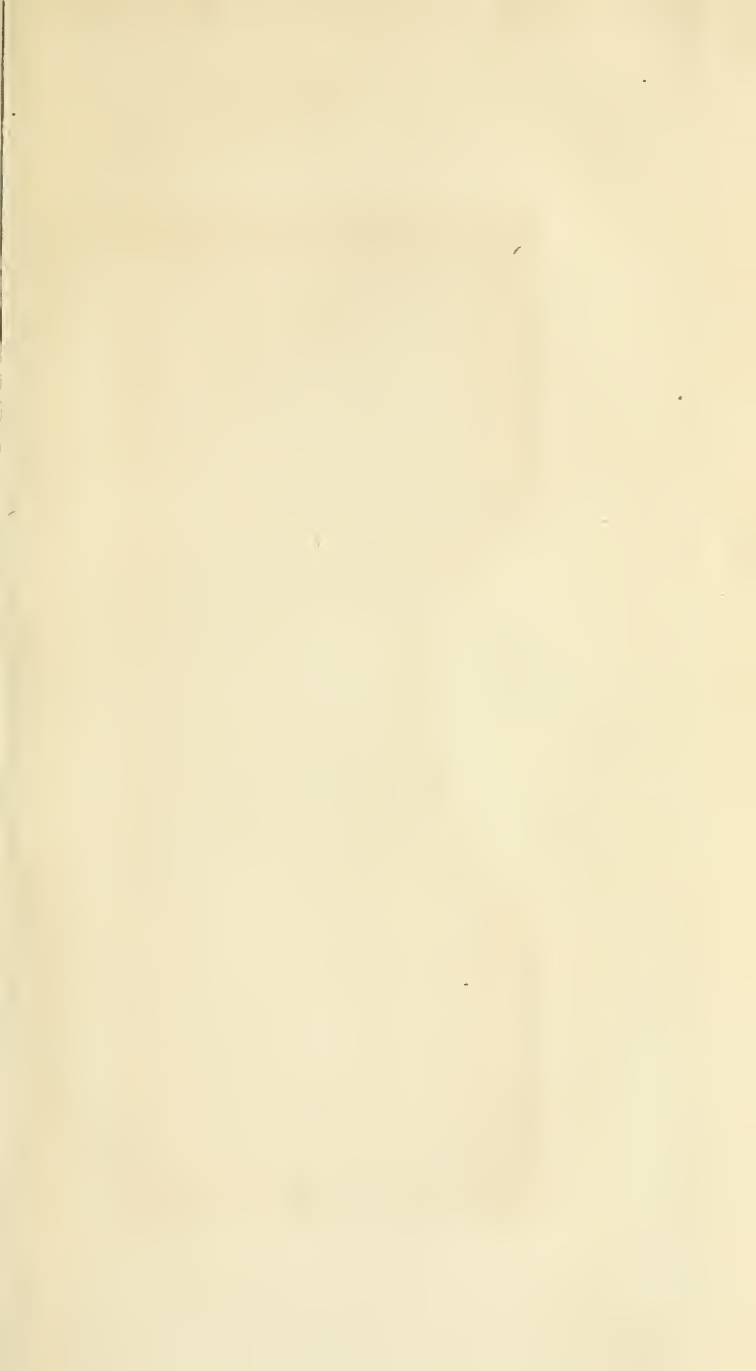
Thus they were divided among themselves, that they could not engage in any one common Enterprize, which preserved the *Israelites* in the Wilderness, and enabled *Joshua* (b) to conquer them one after another; whereas (c) otherwise they far excelled them both in Number and Might. And after *Sesostris* had conquered *Scythia*, he passed over into *Europe*, where he was in Danger of Losing his whole Army, through the Difficulty of the Passages, and Want of Provisions. This put a stop to his Expedition in *Thrace*, and so he returned into his own Country. Thus the Rebellion of his Subjects at Home made him undertake no more Expeditions abroad; and the Danger of Losing his Army abroad was a Caution to him, not to venture any more into a Wilderness, especially against a People, in whose Behalf GOD had so signally appeared, by Plaguing the *Egyptians* for their Sakes, Causing them to pass safely through the *Red Sea*, and Drowning all their Enemies, who pursued them.

But to take my Leave of *this Author*: He tells us, (d) that *Bacchus*, *Osiris* and *Sesostris* all lived about the same Time, they were all Kings of Egypt, they were great Conquerors, and set up Pillars and Monuments thereof; and therefore they must all be one and the same King, and this King can be no other than *Shishak*. Other Authors tell us, that *Bacchus* was *Nimrod* the Son of *Cush*, the Founder of the *Assyrian* Monarchy, who died about the Year of the World 2012. *Osiris* was *Mizraim* the Son of *Ham*, first King of *Egypt*, who died about the Year 1916. *Sesostris* began his Reign in the Year 2513, and the first that we hear of *Shishak*, is in the fifth Year of

(b) *Exod.* xxiii. 29, 30. *Deut.* vii. 22. (c) *Num.* xiii. 28, 33. *Deut.* i. 28, and iv. 38, and vii. 1, 7, and ix. 1, and xi. 3. and xx. 1. (d) *Page* 193.

Reboboam's Reign, about the Year 3034; so that the Arguments must be very conclusive to prove them to be the same Person. I shall only add a parallel Case. There were three famous Men in the World, *Hannibal*, *Belisarius*, and *John Churchill*. There is some *Chronological* Difference between them. *Hannibal* died in the Year before CHRIST 183; *Belisarius* died in the Year after CHRIST 565, and *John Churchill* died in the present Century. But we must get over that, as well as we can. There is a great Affinity in their Names. There is the same Consonant in each of them, and 'it is the last Letter in two. There is a greater Affinity in their Actions. They were three very eminent Generals, remarkable for their Courage and Conduct; Leading their Armies into foreign Countries, Laying Hold on all Advantages, Fighting many Battles, and Taking many Towns and Countries; they were famous both at home and abroad, admired by their Friends and dreaded by their Enemies, and at last they fell into Disgrace in their own Country; and therefore all three must be one and the same Commander, and this can be no other than the *Duke of Marleborough*. And as there was a Monument erected on the *Danube* in Commemoration of his Victory at *Blenheim*; so, as far as we may infer from thence, we may conclude, that *Bacchus*, *Osisiris*, *Sesostris* and *Shishak*; or rather *Nimrod*, *Mizraim*, *Sesostris* and *Shishak* must be one and the same, and these can be no other than the abovementioned General.

F I N I S.



D Bedford, Arthur
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